THE EUCHARIST AS COMMUNITY CELEBRATION IN KOREAN CONTEXT

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I think this is not completion of my project, but only a beginning and partial fulfillment. Apostle Paul expresses my feeling so well at this moment: "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that of which Christ Jesus took hold of me." (Phil. 3:12).

Finally, my wife Hee-Jung, was a source of gentle encouragement and stimulation.

ABSTRACT

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IN KOREAN CHURCH CONTEXT

By

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This project is to create the community of celebration through eucharistic ministry in Korean United Methodist Church in Dayton, Ohio. The eucharistic celebration is to renew the worship experience of the congregation, and to empower them for the mission of the church to the world.

This model was designed to give six lectures, six sermons, and six eucharistic celebrations. It is for sermon-centered Korean churches in their ministry. However, if churches want to have the eucharistic celebration, this model can be used anywhere regardless of the size of the church, location, denomination, or ethnic group.

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CHAPTER I

INTRODUCTION

The task of this project was to enhance the worship experience, and empower the congregation of Dayton Korean United Methodist Church for the mission of the church. To make this ministry possible, I want to bring the celebratory aspect of the eucharist into worship. The Dayton Korean UMC has 305 members and is located in Dayton, Ohio. Like other Korean Churches in the U.S.A., she is divided between two cultures and languages.

The people of Korea have a tragic history. They are people of suffering. They have lived under poverty, oppression and injustice. To describe the depth of this suffering, the term 'Han' is used. Han is the abysmal experience of pain. It is the hardened heart that is grieved by oppression and injustice. And it produces sadness, resentment, aggression, and helplessness.[1] In the minds of Koreans, there are deep seated bitterness and helplessness. They generally understand life as a tragedy.

Korean immigration to the U.S.A. began in 1902. But it

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[1]Andrew S. Park, The Wounded Heart of God (Nashville: Abingdon Press, 1993), 15.

was after the 1970's that the immigration made a rush in large numbers. After landing in this country, they have worked very hard. Thanks to their hard work, they have made relatively small fortunes and successes. In spite of that, they still have difficulties and barriers which prevent them from penetrating to the mainstream of this society. So they feel they are marginal beings in this society. They came to this country to search for better chances for themselves and their children. But they still experience social, political, and cultural bitterness and helplessness.

In this situation, my concern is how to change their attitude toward life, and how to change the spiritual atmosphere of my congregation. I want to see them live the abundant life God intended to give us. I want to help them celebrate the salvation, freedom, and peace, which God offered us through Jesus Christ. To achieve this goal, I intended to use the sacraments which transmit the grace and love of God to us. My focus will be the eucharist, the meaning of which is 'give thanks' to God who gave us salvation through Jesus Christ our Lord. It will show it can be a tool to bring a sense of celebration into our lives.

The eucharist is a heavenly banquet which contains remembrance, Christian fellowship, and thanksgiving through which we celebrate our past, present, and future salvation. Our life should be celebrated because it is the gift of God. Especially in the Korean context, the celebration of life has

important meaning. They have a tragic history and internalized pain and suffering of Han. Therefore they need to be set free from the past, and face the present and the future with the encouragement that God has given us. For life should be celebrated.

Our Christian Life can be celebrated in many ways. It can be done through preaching, bible study, prayer, etc. Then why am I going to use the eucharist as a tool to celebrate our Christian lives? The worship of the Protestant Church, particularly Korean churches, is sermon-centered. They do not use the sacraments to create an atmosphere of celebration. The sacraments are the action parables of the Kingdom of God.[2] The eucharist is a visible symbol of the new age which is "the bread of God which comes down from heaven; and gives life to the world"(Jn. 6:33). It is so powerful that it can change our attitude and behavior and make us decide to commit ourselves to the life of the Kingdom of God.

The eucharist is basically understood as a Christian meal. Eating and drinking are essential to life. At the same time, they are communal activities in human societies. Human beings celebrate their lives and share common experiences when they get together, especially when they eat and drink together. Therefore, the eucharist as Christian meal is a

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[2]Robert L. Browning and Roy A. Reed, The Sacraments in Religious Education and Liturgy (Birmingham, Alabama: Religious Education Press, 1985), 47.

communal activity celebrating God given life and salvation. The eucharist is a foretasting of the banquet of the Kingdom of God.

To have the experience of the celebration of life, and to have it continue, I set up a six month's period which was needed at a minimum to create the atmosphere of celebration. The starting date was October 2, 1994, the World Communion Sunday; the closing date was April 16, 1995, Easter. During this period we had the eucharist six times, which was once a month on the average. I focused on the Christian Year every time when we performed the eucharist. The Sundays we had the eucharist were the World Communion Sunday, October 30, 1994, which was after Pentecostal season; November 27, 1994, the first Sunday of Advent; December 25, 1994, Christmas Day; March 5, 1995, the first Sunday of Lent; and April 16, 1995, Easter.

On each occasion, I used sermons as a important channel to bring the sense of celebration of our Christian lives. In my sermons, I emphasized what meaning our lives had during that special season, what we had to celebrate, and what we could hope for, etc. After the sermons, we gathered around the table, ate and drank the body and blood of Christ, and gave thanks and celebrated what God has done for us through Jesus Christ.

At the Wednesday night bible study meeting immediately before the Sunday on which we had the eucharist, I gave

lectures on the eucharist. The themes I talked about were the general meaning of the eucharist as Christian meal, biblical understanding of the eucharist, historical understanding of the eucharist, and renewal of the eucharistic understanding. During those sessions I emphasized the celebratory aspect of the eucharist, focusing on the risen Christ, rather than a somber event focusing on the death of Jesus.

The purpose of the lectures was to change the concept of the eucharist in my congregation. The traditions of Korean churches on the eucharist emphasize: the cross and the death of Jesus, the past and our sin and guilt which are relieved by Jesus' sacrificial death, and somber events where we recall death on the cross, our sin, and costly salvation. But the characteristics which should be emphasized are: the resurrection of Christ, the banquet of celebration, the presence of Christ at the table, fellowship with Christ and one another, and the coming of Kingdom of God.

Another purpose of the series of lectures was to help my congregation understand what the eucharist is. To my surprise, a lot of members in my congregation didn't know exactly what the eucharist was and why we performed the eucharist. Therefore, the lectures were necessary not only to change their concept of the eucharist, but also to give some understanding about the eucharist.

After implementation of the project, evaluation processes were followed. My project was evaluated by context

associates through an evaluation meeting and individual contacts. Questionnaires were also used of the members who had attended the project from the beginning to the end.

This project is unique because there have been no attempts to restore the celebratory aspect of Christian life through the eucharist in the Korean church context in the U.S.A. There have been many projects in preaching, bible study, and prayer meeting, etc. They all employ auditive methods. There is a lack of visual symbols in the Korean church. Koreans threw away and rationalized many powerful symbols. We need visible signs to celebrate our lives and the salvation God has given us. The sacraments are "outward and visible signs of an inward and spiritual grace."[3] Religious symbols are God's practical ways of inviting us to assess the current position of our lives and the new commitments that may be needed.[4] Therefore, restoration of a sense of celebration through the eucharist opens a door to the community of faith through communion with God and others.

The restoration of celebration through the eucharist also opens a possibility for the future model of Korean churches in the U.S.A. As will be indicated in a later chapter, few Korean UMCs in America attempt to bring more frequent eucharistic celebrations in their service. Survey

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[3]Browning and Reed, The Sacraments in Religious Education and Liturgy, 75.

[4]Browning and Reed, 81.

shows that Korean churches still perform the eucharist in traditional ways and moods. They still put the emphasis on the cross and the death of Jesus, the sacrifice of the Christ, a memorial of Jesus Christ, sin and a guilt feelings, and a somber atmosphere. We need to get out of these moods to celebrate the presence of Jesus Christ in our life and the gifts He brought us through not only His death on the cross, but also His resurrection and the coming Kingdom of God. Eating and drinking in the eucharist are "signs of reconciliation and peace, of resurrection and life, of thanksgiving and joy, and of festivity and hope."[5] Let the party begin!

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[5]William H, Willimon, Sunday Dinner, (Nashville, Tennessee: The Upper Room, 1988), 41.

CHAPTER II

PEOPLE WHO ARE MAKING BRIDGE

The Dayton Korean United Methodist Church was formed by Korean immigrants. The immigration of Koreans began as laborers come over to Hawaii to work in sugar cane fields. The farmers in Hawaii needed labor; they wanted Koreans because "Koreans are patient, meek and diligent. Since they had been obedient to authority for a long time, it is easy to control them... Compared to the Chinese, Koreans can be easily educated."[1] The first immigrants landed in Hawaii in 1902. They were composed of farmers, laborers, and good-for-nothing fellows, etc. They were uneducated people. They worked for 10 hours a day and their wages were 67 cents for men and 50 cents for women. They could barely make a living with these wages.[2] Thus began the tough life of Koreans as immigrants.

Since then, Koreans have come to U.S.A. to seek better opportunities in life for themselves and their descendants. Especially since the 1970's, mmigration has increased

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[1]Kim and Patterson, The Koreans in America (In the letter sent to Hawaii Governor from Horace H. Allen): 85-86, quoted in Tong-Shik Ryu, A History of Christ United Methodist Church (Seoul, Korea 1988), 20.

[2]Tong-Shik Ryu, A History of Christ United Methodist Church (Seoul, Korea, 1988), 29.

remarkably. Now there are about one million Koreans across the country. I must write how they have survived in this country where the language, the culture, and the way of life are different from their own, and what their past situation was, the present is, and the future will be.

History of My People

Korea is a small country in far East Asia. She was called 'Chosun' which means 'the land of morning calm,' or 'the country of hermits.' The people were gentle and meek, and loved peace. They wore white cloths for every seasons, which means purity and innocence. But they have experienced bitterness and suffering throughout history. They are a people of suffering.

Mr. Hahm, author and educator of the people, describes Korean history as follows:

> We feel like we were born to endure hardships and sufferings. We have not known real peace throughout over 4,000 years of history... We have been invaded more than 100 times by foreign countries. As a result our country has become a battle ground... People could not get out of the disasters and troubles of war...We have not had a peaceful period of more than 100 years...We are people who do not know what peace is.[3]

And he concludes Korean history as follows:

> When we think back on our history, we realize the hard and tragic path we have walked since the period of the 'Three Dynasty.' With tears and blood we have come until now, creeping rather than walking, rolling over rather than

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[3]Suk-Heon Hahm, The Meaning of Korean History (Seoul, Korea: One Way Press, 1990), 313-314.

creeping, and getting kicked rather than rolling over.[4]

At the time when the immigration began, the situation of our country was chaotic and hopeless. The 'Yi Dynasty' was being ruined. The world Powers were confronting each other on the Korean Peninsula, it became the arena of their competition. Japan defeated China on land, and attacked and sank the Russian Baltic Fleet at sea. After the victory over China and Russia, Japan made Korea its colony. As a result, Korea was a Japanese colony from 1910 to 1945.

During the colonial period, our country underwent severe hardship. Economic exploitation was too heavy, everybody was hungry. People barely kept alive with the aid of herb roots and tree barks. Furthermore, the Japanese deprived Koreans of freedom of religion. They forced Christians to worship their human god, the emperor, instead of God, the Creator. During World War II, they mobilized young people to send to the battle fields. As a result, many of them were victimized unjustly, not knowing why they had to fight.

We were liberated from Japanese bondage in 1945. But it was not long before the Korean War broke out. It was our national misery, we experienced the tragedy of fratricidal war. In fact, it was a collision between Super Powers. The war was originated from the conflict of Super Powers and ideologies. Our nation became a victim once again. In that

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[4]Ibid., 266.

war, millions of people died and basic national industries were destroyed. Because of that, we underwent severe economic difficulties after the war.

In the early sixties, when we were forgetting the pains and injuries of the war, a military coup was carried out by the military generals. The leaders of the coup had a strong sense of duty to restore the country from poverty, backwardness, and corruption. Under their leadership the national economy improved a little, but basic freedoms and rights as human beings were sacrificed in the name of economic development.

In this situation, immigration was accelerated after the sixties. The people in my congregation are those who had lived under economic difficulties and socio-political oppression. They are the people of suffering. They are people of 'Han'.

They came to America in order to find a better way of life, to have a better education for themselves and their children, and to enjoy more freedom and peace. To achieve the American dream they have worked harder than any other people. In a way, it can be said that they have succeeded in terms of income, education and the quality of life. But they remain marginal people within this society. They have language and cultural problems which make them unable to penetrate the main stream of this society. They feel meaninglessness and emptiness in spite of their relative success. They are split between two cultures. In this situation, the existence of the

Korean church plays a significant role. Church is the place where they can find hope, comfort, meaning and strength in their lives as well as salvation.

Religions of the People

In religious life the Korean people have been under the influences of several Oriental religions and thoughts. They are Taoism, Buddhism, Confucianism, and Shamanism. In recent days, Christianity has been growing and having a remarkable affect on the Korean culture.

Tao in Taoism is the law or way of life. It is to trust life and adjust to it, to relax rather than to struggle, and to live simply and freely. This is the key being wise, good and contented. Human beings and nature and heaven are on whole. The human spirit is liberated when humans are willing to be themselves, not struggling for what is beyond their own powers, content to share the freedom of the One spirit which is in all.[5]

Buddhism was built upon the Four Noble Truths. The first is that to live means to suffer; some suffering cannot be avoided. The second is that suffering is caused by human being's desires, many of them selfish and grasping. The third one follows from these; to do away with suffering, one must give up self-centered craving and insistence upon 'me' and

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[5]Florence M. Fitch, Their Search for God (New York: The Ullman Company, 1947), 67.

'mine'. And the fourth truth is that one can train oneself to give up desires and so free oneself from evil by following the Right Path. There are eight steps in this Right Path. Salvation is enlightenment. Each human being can attain it in this life through selflessness. This is the supreme joy. This is Nirvana, complete peace and unending bliss.[6]

Confucianism has a tremendous affect upon human relationships. We must be sensitive to any situation and respond in the suitable way. It rests upon a fine sense of personal dignity and respect for nature and for all beings. It teaches reverence toward parents, consideration for others, and keeping the balance between oneself and one's neighbor. It classifies human relationship into five categories. The basic five relationships are those between ruler and subject, between father and son, between husband and wife, between older brother and younger brother, and between friend and friend.[7] These have been the principles which keep society orderly and healthy up until now.

However, the religion which has influenced the Korean people most powerfully is Shamanism. In reality, it is what has had control over the life of the Korean people. It was not Buddhism, nor Confucianism that penetrated deeply the mind of the ordinary people and affected their lives, it was

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[6]Ibid., 114.

[7]Ibid., 62.

Shamanism. As a result, there has been no real faith which made them confront the suffering with courage, and ethic which gave them standards of life. I mentioned the suffering and bitterness in their lives. Because there has been no real faith, they have been choked by suffering and Han bored into their hearts.

Han produced a fatalistic attitude toward life. Fatalism or determinism is the philosophy of the oppressed, the deprived, and the suffered. It is a confinement of life. It is the faith of slaves.[8] Fatalism is shrinking of the spirit. The spirit is to act freely to express itself. But when it cannot endure the continuous coming of suffering, it withdraws, contains Han, and becomes fatalistic.

As a result, a lot of Koreans had a belief in the theory of Feng-Shui, which is a kind of folk belief, that by having a good site for a house or a tomb, according to the shape of the mountains or river around it, they can have a lot of fortune in the future. This kind of belief and attitude of life ruined the mind and spirit of the people. It deprived them of enterprising spirit and will.

Custom of the Folks

In their midst of life, however, Koreans have developed ways of celebrating. Korean Folks had twelve festivals, which means each month has one festive day. They have been

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[8]Suk-Heon Hahm, 305.

established according to the lunar calendar and are related to the seasons for agriculture. Most of them died away, but two big festivals have survived up to today. They are New Year's Day and Thanksgiving Day, which fall on 15th day of 8th month in Lunar calendar.

On the festive day all the people in a village come together, share food, and amuse themselves by singing and dancing together. It's not simply having fun, but seeking deeper meaning. It is based upon the ancient Korean attitude toward life called "Poong-Ryu", which includes three religions(Taoism, Buddhism, and Confucianism), keeping close relationship and fellowship with all kind of lives in this universe.[9] Poet Ji-Ha Kim indicated that Poong-Ryu not only has openness to foreign thoughts, but also has a core which aims at oneness between the universe and human beings, cooperation between human beings, and reconciliation between nature and human beings.[10] As we see, celebrating the life of the Korean people has communal, religious, and philosophical dimension.

Celebration of life with community in the Korean context is the way to release Han. Korean folks habitually say "I am

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[9]Boo-Shik Kim, "The History of Three Dynasty" (written hundreds of years ago), quoted in Tong-Shik Ryu, The History and the Structure of Korean Shamanism (Seoul, Korea: Yon-Sei University Press, 1978), 84.

[10]Ji-Ha Kim, "A way of Living", The Korea Times, 4 April 1994, 23.

going to be mad...", or "I am about to die..." These sayings describe hard situations which they cannot overcome, or they cannot go farther. They express their spiritual situation, rather than physical or environmental condition. If something is pent up, it needs to be released. This release can be done in two ways. One way has religious character which can be seen in exorcism. The other way is playing together and celebrating together.

The experience of releasing something tied up in community is called "Shinbaram," the literal meaning of which is 'the wind of the spirit.' Shinbaram makes us not only to accept the situation in which we were born, but also to project our life and dream to the future.[11] Once Korean folks are caught by Shinbaram in community celebration, they build up strong unity for creative works. It can be said that the remarkable Church growth and economic development in recent days have something to do with this Shinbaram. I believe that the task of churches in Korean context is to create Shinbaram and keep it continuously alive in the community.

Brief History of Dayton Korean UMC

The Dayton KUMC was founded in 1971, when there were about 60 Korean families in Dayton area. They started a church in South Park Methodist Church located south of downtown

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[11]Hyung-Hyo Kim, "A Study of Korean Thoughts", 23, quoted in Sang-Il Kim, Han Philosophy (Chongju, Korea: Onniri Press, 1992), 173.

Dayton. At the first service, 43 adults and 20 children attended. The congregation continued to grow until 1975. Unfortunately the congregation was split into two in December 1975, due to a disagreement of opinion on the pastor. But four years later, the two congregations agreed to merge the two churches in 1979. After merging, the church borrowed the building of Otterbein UMC as its meeting place. With a few years, the church had outgrown the space, so that it needed more space. So the church bought the present building and moved in 1982. Since then the church has been growing remarkably up until now. According to the statistics of charge conference in 1994, the church has 305 full members, 44 preparatory members, 45 constituencies, 21 associate members.

Life of the Congregation

My congregation is fairly vital and active. The average attendance rate is relatively high compared to other churches. We have many bible study groups and several prayer meetings. Besides, we have a strong sense of mission and evangelism.

I have put an emphasis on a few things in my ministry. They are as follows. The first thing is worship. Worship is very important in the congregation's life. Through worship we experience the presence of God. As a result, change and commitment in life will follow. Secondly, all of the members should be nurtured and trained into Christ's faithful disciples to witness His death and resurrection. Therefore, the church should be a place where real Christian education

continuously takes place. Thirdly, we have to build the Body of Christ through Christian fellowship. Spiritual community has a strong sense of unity through fellowship in Christ and the Holy Spirit. Fourthly, we have to express our faith through witness and service, and do mission toward the world. These are the goals of my ministry.

All of the programs and activities are set up to achieve these goals. To worship in spirit and truth, we praise God with spiritual songs and hymns for 20-30 minutes and pray devoutly in silence for 5-10 minutes before worship begins. We use the church calendar effectively to bring vivid Christian experience in its proper time.

To be mature Christians, the members attend bible study groups. There is a bible study for leaders which is taught by myself. There are many small groups which are taught by those who have finished the bible study for leaders. There is a group for the new members.

To build the Body of Christ, we have a lot of prayer meetings. They are dawn prayer meeting on Saturday, over-night prayer meeting on the last Friday night of the month, and special prayer meetings according to the church calendar, like forty days' dawn prayer meeting for Lent. We have 15 cell(class) meetings for bible study, prayer, and fellowship in member's houses by turns. Pastors are to visit more than once a year in all the members' homes. Also there are several age groups for fellowship.

To express our faith in Jesus Christ, we have mission groups through which members reach people in need spiritually or physically, domestic or abroad. We have a strong sense of mission, so we support missionaries in Africa, South East Asia, South America, China, and Russia. We send short-term missionaries to foreign countries. This year we sent 5 members to the Philippines. We are also trying to eliminate the conflicts and barriers between races, cultures, and genders in the area where we live. We do our best to build the Kingdom of God on the earth as in Heaven. We are faithful disciples of Christ.

Sociological Analysis

Korea is a small country with few resources, it suffers from over-population. In this situation the only way to survive is to study hard. So, generally speaking, Koreans are overflowing with enthusiasm in educating their children and keeping good quality education.

Our church has about 40 members who hold M.D. or Ph.D. degrees and many other professional people. The church was started by them and they still form the mainstream. In its early stage, the church had a difficult time because of them. But now they have become faithful disciples of Christ who are willing to serve God and neighbors in love and faith.

There is a group who own their businesses. Some of them are experiencing hard times in this economic slump. But they work hard, facing the future with hope and courage, trusting

God. They are fairly active in church.

Blue-collar class is another group, forming another stream in our church. They are not successful in terms of economy. But they have happy marriage lives, good children, and good relationships with others. They are successful in terms of family life. In church their contribution is great, our church can not do without them.

Beside these groups there is also an international marriage wives' group. Among them, some lead happy marriage lives, but some are unhappy because of differences in culture and language. Many of them are so sensitive and fragile that they need special care. For them the church is a place of comfort where they can have something which they can not have in their home. But some of them are very mature spiritually and personally, they take good care of their friends. They have an important part in our church that nobody can fill without them.

Another important group is the English speaking members. They are those who are spouses of our members, parents who have adopted Korean children, and members who love Korean culture and language. They have a unique place in our congregation and enjoy good fellowship in it. They make our congregation a rich place where diversity is found.

There is one more group, who are the so called 2nd generation. The first generation has kept Korean language and culture. But the 2nd generations is losing its ancestors' good

tradition. Most of them understand Korean culture, but are not willing to keep it. They can speak Korean a little, but can't read and write. They are caught in conflict between two cultures. Some first generation people worry about the future of Korean churches. To solve this problem, our church is running a Korean language and culture school.

We have various groups in our church. Each group has a unique character of its own. But we have common grounds on which we all stand. They share tradition, culture, and language. Everybody feels accepted and comfortable in our church. They feel oneness in this congregation in spite of differences of class and present situation.

Races and Genders

90% of our members are Korean Americans. They are first generation, born in Korea and immigrated to this country. Our primary ministry focuses on them.

About 10% are white Americans who are spouses of Koreans, parents of adopted children, or members without any connection with Koreans. They can't speak Korean. But they feel the same as we do in worship through the work of the Holy Spirit. They love to attend our worship service. We provide a simultaneous interpretation service for their convenience. Their role in our congregation is generally passive. But some are active as Sunday School teachers. They are doing a very good job; and our Sunday School depends significantly on their service.

The ratio of male and female in our congregation is four to six. Females are in the majority. In oriental culture, a woman's role is passive. As I mentioned earlier about Korean religions and philosophies, Oriental culture has been influenced by Buddhism, Taoism, Confucianism, and Shamanism. Confucianism especially has had a tremendous influence on the relationships between human beings.

Confucianism taught that a woman ought to be obedient to her husband. Oriental cultures are distinguished by the dominance of men over women. This attitude of male to female has been changing since oriental culture encountered Christianity. But the custom is still strong in the church.

In spite of this attitude toward the female, the womens' role in our church is fairly active. They have a strong commitment to the Lord and the work the Lord gave them. They have a good sense of mission. They bring rich experiences as women into various work areas of our church. They are enriching our church.

My congregation and Myself

I mentioned above about our tragic history and my folk's suffering and bitterness. As a Korean-American, I feel the same way as my people feel. Their lives are my life, their story is my story, their Han is my Han. Korean history is the context in which my life has been developed. I love my people, their history, and even their suffering and bitterness. Because I am a part of them, I want to embrace the history of

suffering and the people of suffering.

I was born in 1950, when the Korean War was at its highest severity. I grew up in poverty and oppression. I have so many painful memories about my childhood period. I became a Christian in my early twenties when I was so afraid of my future. After I became a Christian, I found the answer, I was struggling to find, in Jesus Christ. When I came back from three years' military duty, I went to theological seminary and became a Methodist minister.

I had worked for four years in rural areas and for four years in the Seoul metropolitan area in the Korean Methodist Church. During those times, I felt very inadequate in several areas of ministry. I wanted to study more, and so I came to this country. I studied two years at Methodist Theological School in Ohio. After graduation, I pastored two Korean congregations.

So far I am struggling with my identity as a Korean American pastor and the vision of my ministry. I am always asking, "Why has God sent me to this country?" and "What is my role as a pastor in this situation?" Such questions spur me to renew my vision of ministry. I understand myself as a comforter for those who have 'Han' and pain in their heart, and an accelerator who helps people to celebrate their God-given life and create 'Shinbaram' for the mission of the church.

I know that God has given me many good qualities, such

as good health, good sense of ministry, perseverance, and good understanding. These are good resources for my ministry. But I am always thinking about what God did not give to me, which are the talents of speaking, strong leadership, strength of mind, etc. So sometimes I feel envious of other persons who have these good qualities. But I hope I will fully develop the good qualities God has given me and use them to serve God's people and His church. I think I have strengths in preaching and teaching. I want them to be used effectively to achieve my vision of ministry.

My personal concern is how to connect and harmonize preaching to other elements of the worship, and how to enhance the worship experience of my congregation. I think it is very important to mobilize them for the mission of the church. I believe that a good worship experience empowers the congregation and equips them to serve the world. Also I want to grow in the area of Christian worship and liturgy.

Vision - Bright Future

My concern in ministry can be summarized in the following three points. Firstly, how to help my congregation celebrate their life in Christ. Secondly, how to make them Christ's faithful disciples. Thirdly, how to mobilize them to serve others and witness Christ to the world.

I want to see Korean Americans live in joy and peace, get along with other races, cultures, and thoughts, and share quality lives with each other. In this respect, I see the

ministry of this church as very important in this diverse and pluralistic society. We call immigrants in Korean "Gyo-po", meaning 'the people who make bridges'. I think that is very appropriate to describe the mission of my congregation in this society. They are the people making the bridges between cultures, races, genders, classes and etc. They are the people who make the bridge between people, and between people and God.

CHAPTER III

THEOLOGICAL FOUNDATION

Worship is the very heart of the Church. It is corporate and corporeal. It forms the body. At worship we come together, not as a conglomeration of individuals, but as a body. The eucharistic assembly constitutes the center of the ecclesial community.[1]

The bread and wine are food and therefore signify new life. This food, which has become a meal, expresses the very life of the community. Due to this food, believers form a single body. This living body uses the word to praise God for his mighty deeds: the resurrection of Jesus and the establishment of his new community.[2]

Biblical Understanding of the Eucharist

The foundation of the eucharist is in the Last Supper Jesus had with his disciples. There are four texts which mention the Last Supper in the N.T. They are Mt. 26:26-29, Mk. 14:22-25, Lk. 22:15-20, and I Cor. 11:23-25. These texts are

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[1]Lucien Deiss, IT'S THE LORD'S SUPPER, The Eucharist of Christian (New York: Paulist Press, 1976), 1.

[2]Xavier Leon-Dufour, S.J., Sharing the Eucharistic Bread: The Witness of the New Testament (New York: Paulist Press, 1987), 45.

a little different from each other in their meaning and formation.

Passover Motive in Eucharist

Many scholars insist that the origin of the eucharist is the Passover, because the texts from Synoptic Gospels show the characteristics of the Passover and the eucharist was performed in the context of the Passover. Passover has an important meaning far beyond the historical situation. The meaning of the Passover is the celebration of the historical event where the Israelites came out of their bondage in Egypt and entered the promised land, Canaan. It was not only an act of joyful celebration remembering the liberation from Egypt, but also an act of worship toward God who delivered them out of Egypt. Israelites had to "obey the instructions as a lasting ordinance"(Ex. 12:24), when they entered the land of Canaan as a people of God.

The texts which mention the Passover are Lk. 22:15-18 and Mk. 14:25. Especially Lk. 22:15 emphasizes the characteristic of the Passover. This passage shows Jesus' strong wish to have the last supper with his disciples. Jesus knew that it was the last meal he would have with his disciples. The reason why he wanted to have this passover meal was that he loved his disciples and he wanted one last meal with them.

In Luke and Mark, Jesus said that this was the last time to drink from the fruit of the vine. The emphasis of this

statement is not laid on Jesus' sad feeling, but on the expectation of fellowship in the kingdom of God.

Passover night is a joyful time for the Israelites and for modern Jews. Deliverance from the Egypt was a sign of the complete salvation in the future.[3] Passover night was the night when the Israelites were saved from the past, and at the same time it was the night which represented future salvation. Therefore the kingdom of God is the accomplishment of the Passover which will bring the restoration of God's people. It seems that Jesus used the Passover meal in this context.

It is significant that both the Passover and Jesus' sacrifice signified the beginning of a new time and a new people, a new nation. With the institution of the Passover, the Lord founded the nation of Israel and initiated a new time; the month of Passover was made the first month of the new year(Ex. 12:1-2). With the sacrifice of Jesus, "a new humanity" was born into a "new heaven and new earth"(Eph. 2:15; Rev. 21:1).[4]

The Words of Remembrance

In I Cor. 11:24 and Lk.22:19 Jesus said, "Do this in remembrance of me." The word "remembrance" has several

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[3]A. J. B. Higgins, The Lord's Supper in the New Testament (London: SCM Press, 1956), 47.

[4]Gillian Feeley-Harnik, The Lord's Table: Eucharist and Passover in Early Christianity (Philadelphia: University of Pennsylvania Press, 1981), 120.

possible meanings in Hebrew and Greek thought. Among them the meaning fitting eucharistic words is "bringing up to the present the effects of something done in the past."[5] Functions of human memory can be involved in this powerful linking of past and present. In a memorial or cultic recounting of an event such as the Exodus, the past is actualized or made a contemporary, redemptive reality for the worshipers. In remembrance, redemption is necessarily a present activity of God, as well as a past and future one. This redemptive action is the primary factor in the eucharist. In the eucharist we simply receive the gift of God. The eucharist affirms what a dependent people we are at all times. Therein we are offered, repeatedly, the one thing we always need: not merely "spiritual strength" or "food for the soul" but "salvation" in the forgiveness of sins.[6]

There are three dimensions of remembrance: (1)by means of the present cultic action; (2)we go back to the Jesus who at a point in history manifested and made real the definitive presence of God, the deliverer; and (3)it gives everlasting salvation.[7] The eucharistic liturgy places us in the presence of Jesus who gives his life for us and who gives himself to us

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[5]Scott McCormick, Jr., The Lord's Supper, A Biblical Interpretation (Philadelphia: The Westminster Press, 1952), 78.

[6]Ibid., 87.

[7]Leon-Dufour, S.J., 113.

as food, and thereby asks us to act by means of his own power to act, which is now present within us. Through the remembering act, He is here. Remembrance is a corporate act in which the event remembered is experienced anew through ritual repetition. To remember is to do something, not to think about something. Thus the words "do this" are even more crucial than "in remembrance of me."[8] All memories become real, evident and present by doing the eucharistic act in and through presence of Jesus Christ.

The command to remember Jesus Christ is an exhortation to the church to renew its contact with its source. In Jesus the church comes in contact with God at work. The church finds in Jesus the meaning of its very existence and is thereby disposed to let God and Jesus act through it. Remembrance of Jesus is dynamic: it gives a forward thrust to the church that has in this way renewed its contact with its Lord and that must express in its everyday life what Jesus himself experienced and lived on earth: the love of God that grounds love among human beings.[9]

The Words over the Bread

The words of Jesus over the bread need to be read in their own context, since they serve there to interpret the

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[8]Laurence Hull Stookey, Eucharist, Christ's Feast With The Church (Nashville: Abingdon Press, 1993), 28.

[9]Ibid., 116.

action Jesus performed. However, it can be said generally that the purpose of the words, "This is my body" is to indicate the way in which Jesus makes himself present after his death.[10] Because of the personal sacrifice of Jesus, the new presence became reality. The words over the bread open the way for the disciples to a full communion with Jesus.

In the gospel according to Mark there are catenae of miracle story. The stories of feeding have their locus in a liturgy accompanying a eucharistic celebration, either as an auxiliary to it, or as part the catechism accompanying it.[11] Its purpose is to celebrate the presence of the risen Lord. The Christ whose reality was seen in the miracles is now at hand in the celebration of the eucharist. The stories of feeding indicate that they are meals remembering with joy the risen Lord whose presence is celebrated each time the meal is shared. It is patterned upon and his disciples prior to his death and which was re-established after his resurrection when he again ate with them.[12]

From this viewpoint, it seems that the Catholic doctrine of transubstantiation has a strong point. The word "transubstantiation" is an attempt to define how the Lord

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[10]Leon-Dufour, S.J., 132.

[11]Paul J. Achtemeier, "The Origin and Function of the Pre-Marcan Miracle Catenae," Journal of Biblical Literature (Atlanta: Scholars Press, 1972): 208.

[12]Ibid., 217.

makes himself really present during the liturgical action. If Christ presents himself in the bread and wine, it is not because of any physico-chemical change in these foods, but solely in virtue of his words. Since his word has supratemporal validity, the consecrated bread and wine cannot return to the profane world.[13] They are, in their ultimate truth, beneath the outward sign, the given reality, that is, his body and blood.[14] The doctrine of transubstantiation is a theological expression of the wonderful miracle of God's presence in the world.

Before Jesus said the words, "This is my body", he "took the bread, gave thanks to God, broke the loaf, and gave it to the disciples." When we participate actively in this fourfold action, we experience anew for ourselves the presence of the living Christ among us. The acts of taking, blessing, breaking, and giving of the bread are simple and ordinary, but very special in our lives. They create fellowship, peace, love, and hope in our community. These acts indicate that God gives us his everything, as it says in Phil 2:6-8, "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became

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[13]Ibid., 135.

[14]Ibid., 134.

obedient unto death, even death on a cross." This is the story of God who wants to come close to us, so close that we can see him with our own eyes, hear him with our own ears, touch him with our own hands; so close that there is nothing between us and him, nothing that separates, nothing that divides, nothing that creates distance. Jesus is God-for-us, God-with-us, God-within-us.[15] Jesus gave himself to us completely. "Eat, this is my body. Drink, this is my blood."

In the eucharist, Jesus gives all. The bread is his body given to us and the wine his blood shed for us. Jesus is fully present to us in the bread and the wine of the eucharist. So the incarnation and eucharist are the two expressions of the immense, self giving love of God. And so the sacrifice on the cross and the sacrifice at the table are one sacrifice, one complete, divine self-giving that reaches out to all humanity in time and space.[16]

The word that best expresses this mystery of God's total self-giving love is "communion." God desires communion: a unity that is vital and alive, an intimacy that comes from both sides, a bond that is truly mutual. God wants to enter into the most intimate relationship with us that forms the core of the eucharistic celebration and the eucharistic life.

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[15]Henri J.M. Nouwen, With Burning Hearts, A Meditation on the Eucharistic Life (Maryknoll, New York: Orbis Books, 1994), 67.

[16]Ibid., 68.

God not only wants to enter human history by becoming a person who lives in a specific epoch and a specific country, but God wants to become our daily food and drink at any time and any place.[17] Therefore, Jesus takes bread, blesses it, breaks it, and gives it to us.

Communion creates community. Christ, living in a community, brought them together in a new way. The Spirit of the risen Christ, which entered them through the eating of the bread and drinking of the cup, made them members of a new community of faith.[18] This is spiritual community which is the body of Christ. In this community, members love each other and celebrate the life and the salvation God bestowed us.

The Words over the Cup

Jesus' sayings, "This is my blood of the covenant" or "This cup is the new covenant in my blood," are understood in the context of the sacrifice of the passover lamb. Jesus proclaimed himself as the passover lamb. We see the origin of the passover in Ex. chapter 12. When the Israelites came out of Egypt, their lambs were sacrificed. The Israelites took some of the blood, and put it on the doorposts and lintel of the houses in which they ate. And the angel of death passed over the houses where the blood was put. Likewise, the sacrifice of Jesus Christ was understood in the light of the

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[17]Ibid., 68-70.

[18]Ibid., 77.

sacrifice of the passover lamb. Therefore, the bread and wine signify Christ's sacrifice as the passover lamb.

Jesus' words at the last supper contain a quotation of Exodus 24:8: "*This is the blood of the Covenant* that Yahweh has made with you, containing all these rules." The words come from that part of Exodus 24:1-11 which recounts the great feast of the covenant on Sinai. The Sinai covenant prefigured the New Testament covenant. We can bring out the following points. Firstly, the celebration of the Word constituted the covenant: "This is the blood of the Covenant that Yahweh made with you, *containing all these rules.*" To separate Word and Eucharist in the new covenant is not simply inadvertence, but error. Secondly, the sacrifice of the covenant united God and his people in one spiritual consanguinity. The "blood of the Covenant" created the family of the children of God. Thirdly, there was the communion meal, where the table companions were God's invited guest: "They gazed on God. *They ate and they drank.*"[19]

The covenant of the last supper is described as "new." The concept of new covenant is found precisely in Jeremiah 31:31-34. In this text Jeremiah is attacking not so much the old covenant as the juridical and legalistic character which constantly threatened it.[20] What Jeremiah is denouncing is the

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[19]Lucien Deiss, 8-9.

[20]Ibid., 10.

mercantile religion, in which grace became an obligation and love a transaction. He shatters the juridical notion of alliance and transforms it into a relationship of love. Thus Jeremiah sought to delineate the community of promise. There, when Jesus talked about "new covenant", He meant a community of close relationships. Indeed, it is the community which celebrates the eucharist. While in the words over the bread, Jesus is asking his disciples to form a community around him whose presence will be expressed in the bread that they receive together. The words over the cup tell the disciples that through Jesus they will enter the covenant established by the blood which he sheds for the sake of the community.

By drinking the cup the disciples enter into the covenant instituted by Jesus; they thereby make real the oneness symbolized by the single cup: oneness with Jesus, oneness among themselves, and, therefore, oneness with God himself. The prophecy of Jeremiah regarding the "new covenant," so long awaited by Israel, is now fulfilled.[21] In the words over the cup, there is a revelation of the fidelity of Jesus to the covenant, a fidelity maintained to the very end as he sheds his blood. The blood of Jesus symbolizes the covenant in a real way on Golgotha and, therefore, in a real way also at the Supper when Jesus passes the cup. When the disciples drink the cup, they actively unite themselves to the

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[21]Xavier Leon-Dufour,S.J., 154-155.

fidelity of Jesus in order that it may be a source of new life for them.[22]

Historical Understanding of the Eucharist

The Eucharist of the Early Church

The basic belief about the eucharist of the early Church was that the Lord was present spiritually in it, and it was the central ritual in Christians' lives. The early Church stressed the unity of the community in the eucharist. Cyprian, the third century bishop of Carthage talk about the unity of congregation with each other and with Christ as follow:

> By this very sacrament our people is shown to be united. Just as many grains, collected and milled and mixed, make one bread, so let us know that in Christ, who is the heavenly bread, there is one body, to which our number has been joined and united(Letter 63).[23]

Another important theme of the eucharist in the early Church was that Christians are recalled again and again to the commitment to a life of faith and love of which the sacrament is a sign.[24] In one of his letter, Ignatius identified the body and the blood of the Lord with faith and love, again implying that the Christian life itself was eucharistic:

And so, put on the armor of forbearance and refresh

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[22]Ibid., 155.

[23]"The Letters of Cyprian," quoted in Gary Macy, The Banquet's Wisdom (New York: Paulist Press, 1992), 26.

[24]Gary Macy, The banquet's Wisdom: A Short History of the Theologies of the Lord's Supper (New York: Paulist Press, 1992), 27.

> ourselves in faith, that is, in the body, and in love, that is the blood of Jesus Christ. Let no one be down on his neighbor. Let not the folly of a few give occasion to the pagans to calumniate your pious community(Letter to the Tralians).[25]

Justin Martyr, the second century theologian, included charitable works to the eucharist as part of his description of Christian ceremonies:

> Then we all stand up together and say prayers, and as we said before, after we finish the prayer, bread and wine are presented. he who presides likewise offers up prayers and thanksgiving, to the best of his ability, and the people express their assents by saying Amen, and there is the distribution and participation by each one in those things over which thanksgiving has been said, and these are sent, through the deacons, to those not present. The wealthy, if they wish, contribute whatever they desire, and the collection is placed in the custody of the president, and he helps the orphans and widows, those who are needy because of sickness or any other reason, and the captives and the strangers in our midst; in short, he takes care of all those in need(First Apology).[26]

Christian in the early Church connected the eucharist with their lives. They celebrated the eucharist in their midst of life.

The heart of the eucharistic celebrations in the early Church was living a truly Christian life, or, rather, having Christ in and through individual Christians. Each celebration was both a celebration of such a life, and a strengthening for such a life in the future. For the early Church, one was

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[25]"The Letters of St. Ignatius of Antioch," quoted in Ibid., 27-28.

[26]Gary Macy, 28.

called to live the eucharist.[27] The celebration of the eucharist could be described as the celebration of the salvation already won for us by the Lord Jesus. The Lord's Supper was described as contributing to salvation by forming us into the community of the saved.

The liturgy was well balanced with the word of God. We have the following scheme of the service by putting Justin Martyr's works together:

> (1) Lections, consisting of 'memoirs of the apostles or the writings of the prophets.'
> (2) Sermon by the 'president.'
> (3) Common prayers for all men, said standing.
> (4) The kiss of peace.
> (5) Presentation to the president of bread and a cup of wine and water.
> (6) Praise, prayer, and thanksgiving, offered to the Father through the Son and Holy Spirit, for the creation of the world and all that therein is for man's sake, and for deliverance from evil, and redemption through the Passion. This is offered by the president and is extempore. It is responded to by the congregation with the Amen.
> (7) The deacons administer to those present the bread and the cup over which thanks have been given, and convey them to the absent. Mention is also made of the collection of alms, which are kept by the president and distributed to the relief of the needy.[28]

This liturgy can be divided into two section which are the service of the word and the service of the eucharist. The service of the word was based on the 'Synaxis' which was used

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[27]Ibid., 29.

[28]J.H. Srawley, The Early History of the Liturgy (Cambridge: The University Press, 1947), 31.

in synagogue by Jews.[29] To this Synaxis was added the Christian eucharist.

The following point can be mentioned as conclusion from the discussion of the eucharist in the early Church. First, the early Christians firmly believed that the risen Lord was present in the celebration of the Lord's Supper. Second, they believed that the presence itself was instrumental in bringing about the salvation of both the body and the soul of the believer. Third, the early Christians spoke of the eucharist as forming the community of believers, that the eucharist both celebrated and effected the life of faith and love to which Christian dedicated themselves in the ceremony of sharing the life of the risen Lord.[30]

Catholic View of the Eucharist

The present Catholic view of eucharistic doctrine completed its formation in the Middle Age. This doctrine had been influenced by the development of theological thoughts of the early church fathers. The fathers of the Roman Church and the fathers of the Eastern Church had developed the doctrines of the eucharist differently from each other. In doctrine of the fathers of the Roman Church, in spite of their realistic view of the eucharist, we cannot see the concept of "change"

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[29]J.S. Lee, A History of Christian Doctrine I (Seoul, Korea: Christian Press, 1978), 46.

[30]Gary Macy, 29.

or "transubstantiation" which insists that the bread and the wine change into Christ's real body and blood. The symbolism, which they hold, prohibited the development of the doctrine toward the transubstantiation.

However, the fathers of the Eastern Church had not only a realistic view of the eucharist, but also a concept of change and developed it toward transubstantiation.[31] The father who developed the concept of change into the doctrine of transubstantiation was John of Damascus. He rejected symbolism and insisted that the bread and wine became the body and blood of Christ. He used the term "change" to explain the doctrine of transubstantiation.[32] This view of the eucharist grew stronger and became the official doctrine of the Catholic Church.

In order to explain the doctrine of Transubstantiation, the Council of Trent had recourse to the Aristotelian concept of "substance" and "accident." Substance is "that which exists in itself and not in another, and which constitutes the support of all that exists in another." The predicamental accident is "that which does not exist in itself but in another." In the proposition "This bread is white," the substance (that which stands "underneath" - *sub-stare, hypo-*

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[31]J.N.D. Kelly, Early Christian Doctrine trans. by K.S. Kim (Seoul, Korea: McMillan Press, 1983), 501.

[32]H.S. Kah, A Study on Eucharistic Renewal in Korean Protestant Churches (Seoul: Methodist Theological Seminary, 1992), 41.

stase) is *that which* is white: and the accident is the *white* of that which is. In the eucharistic conversion, "the substance," "the interior," "the intelligible" of the bread become Christ's body. But "the accident," "the exterior," "the sensible" of the bread remains. And, what is more, the accidental character fully retains its vocation: for us, who are necessarily bound to the sensible, it serves as anchorage for the divine Christ on our terrestrial earth, as the cleft through which the divine reality of the eucharist - the body of the risen Lord - enters into our sensible world.[33]

Bread and wine are in their fundamental essence signs or symbols of what Christ wants to be for us. This being-sign or the being-symbol is changed, which forms substantially the essence of the bread. What is symbolized beforehand now becomes reality. Before it was already symbol; now it actually is what was symbolized. Christ, the risen Lord, takes this basic constitution, this basic symbolism, the intrinsic potentiality of bread and wine: the shadow become reality, the unreal bread becomes real bread. What sustains our life and is destined for us, now becomes the "Body for our sake," Christ himself in his bodiliness, through which he obtained our salvation.[34] The doctrine of transubstantiation seems to be

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[33]Lucien Deiss, 109.

[34]G.T.H. Liesting, S.S.S., The Sacrament of The Eucharist, trans. James M. Boumans (New York: Newman Press, 1968), 149-150.

another formulation of the real presence.

Edward Schillebeeckx, one of the distinguished modern Catholic theologians, uses the term 'transsignification' to explain the presence of Christ. The term gives a new meaning or new sign to the eucharist. The significance of the phenomenal forms of the bread and wine changes because by the power of the creative Spirit, the reality to which the phenomenal refers is changed. It is no longer bread and wine, but nothing less than the 'body of the Lord,' offered to me as spiritual nourishment. Because what is signified via the phenomenal is changed objectively, the significance of the phenomenal itself is also changed. Believing man is naturally involved in this transsignification of the phenomenal.[35]

In the eucharist, the transubstantiation and transsignification are indissolubly connected, but it is impossible simply to identify them:

> The active giving of meaning in faith by the Church and, with her, by the individual believer takes place within the mystery of grace of the really present 'body of the Lord' offered by God and attained by the Christian intention to reach reality. The real presence of Christ in the eucharist can therefore only be approached by allowing the form of bread and wine experienced phenomenally to refer to this presence (of Christ and of his Church) in a projective ace of faith which is an element of and in faith in Christ's eucharistic presence. The event in which Christ, really present in the eucharist, appears, or rather, offers himself as food and in which the believer receives him as food therefore also includes a projective act of faith. This act dose not bring about the real presence, but presupposes it as a metaphysical priority.

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[35]Edward Schillebeeckx, The Eucharist trans. by N.D. Smith (New york: Sheed and Ward, 1968), 149.

> Thus the 'sacramental form' is really the 'body of the Lord' proclaiming itself as food. This 'sacramental form' only reaches its fulfillment in the meal in which we nourish ourselves on Christ to become a believing community.[36]

At the eucharist Christ gives the very gift of his body and blood which expresses his love. Christ not only intends to give himself, but wants his disciples to participate in this holy communion where he showed the highest love by giving up his life for them. He has given not just any gift, but the highest gift possible, the gift of himself, incomparable with our customary gifts. This awakens an active remembrance of God's covenant and celebrates our salvation.

Eucharistic views of the Reformers

There was not one but many separate reformation movements. It's very difficult to understand the whole range of different views. But one thing is clear. The reformers didn't agree with the eucharistic view of the Catholic Church. They rejected the doctrine of transubstantiation. However, in spite of their agreement to reject the Catholic's position, they developed their own views and disputed with each other.

Luther's View

Central to Luther's belief about the eucharist was his conviction that all the baptized are priests. "Ministers" or priests are those designated from the community, and, more

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[36]Ibid., 150.

importantly, by the community, to preach the word of God.[37] It is faith that makes people priests. In Luther's view the eucharist is nothing but a sign which accelerates the faith. The eucharist, then, is not a "work." Saying masses or having masses said for you did not in the least aid one's salvation. Only one thing could save a person, and that was faith, faith in God's promise that our sins were forgiven due to Jesus' sacrifice on the cross.[38]

The eucharist, for Luther, both signified the one great offer of salvation from God, declared that offer, and sealed the offer by giving us the true body and blood of Christ in communion. Yet, once again, it was faith, and faith alone, that could accept the offer, believe in God's promise, and so only in faith could the true eucharist be celebrated. The eucharist was a sign and seal of the same offer of salvation which was proclaimed in the preaching of the word. Anything that detracted from this one central function of the sacrament was to be discarded.[39]

From this viewpoint, Luther criticized the doctrine of transubstantiation. Transubstantiation, Luther believed, was "an unfortunate superstructure built on unfortunate foundation." Scripture, not Aristotle, should be the

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[37]Gary Macy, 146.

[38]Ibid., 146-147.

[39]Ibid., 147.

foundation for all Christian thinking on the eucharist. Scripture seemed clear enough. Jesus promised us that we receive his body and blood when we receive the bread and wine. We should therefore believe the word of God. The body and the blood are present in the bread and wine, which are also present.[40]

> The authority of the word of God goes beyond the capacity of our mind. Thus, in order that the true body and true blood should be in the sacrament, the bread and wine have no need to be transubstantiated, and Christ contained under the accidents: but, while both(bread and wine; body and blood) remain the same, it would be true to say: "This bread is my body, this wine is my blood," and conversely. This is how I would construe the words of divine Scripture and, at the same time, maintain due reverence for them. I cannot bear their being forced by human quibbles, and twisted into other meanings(*The Babylonian Captivity of the Church*).[41]

Luther's view of the eucharist is called "consubstantiation", which signifies that the body of Christ presents as real where the eucharistic elements are. According to Luther, the eucharistic sacrament was established by Christ himself for us, Christians, to eat and drink. In the eucharist the bread and wine continue to be relative elements, but under them the real body and blood exist in hidden form. He used the expression 'with' or 'in' the bread and wine. As the eucharist is the evidence of Christ's presence, he called the sacrament

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[40]Ibid., 149.

[41]Martin Luther,"Selections from His Writings," ed. John Dillenberger (Garder City, N.Y.: Doubleday and Company, 1961), 270, quoted in Gary Macy, 149.

the epiphany of God.[42]

Luther emphasized the importance of God's word in the eucharist. He said, "The bread and the wine are not the essence of the eucharist, but the God's word is. Every Christian should know that nothing is more holy than God's word in the world. The eucharist itself was established and became holy by the word of God. God's word makes everything holy and is more than sacrament."[43]

Luther thought that faith, which was the third element in the sacrament, was the foundation of the eucharist.[44] One thing which should be included in the eucharist is faith. For Luther the liturgy is nothing but a sign which makes faith grow, and the effect of the eucharist can not be achieved by the eucharist itself, but by the faith.

Zwingli's View

Zwingli's theology was founded upon his radical separation of spirit and matter. Only spirit, God, could save human beings, and nothing in the material realm could effect salvation. He, like Luther, was absolutely emphatic that no "thing," no "work," could save a person. Only faith could save, and faith was a gift unearned, freely given to us by God

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[42]P.S. Watson, Let God be God, An Introduction to the Theology of Martin Luther, trans. C. S. Lee(Seoul, Korea: Concordia Press, 1972), 294.

[43]Ibid. pp. 296-296.

[44]Ibid. p. 299.

because of Christ's redemptive death.[45]

However, Zwingli went further than Luther in his rejection of any vestige of a material religion. He was convinced that Christianity was founded upon and should concern itself with only the things of the Spirit. The effect that such a theology had on Zwingli's thought was to make it impossible for him to understand how anyone could really believe that the human nature of Christ was at all present in the Lord's Supper.[46] Zwingli claimed that scripture alone, not tradition, should be the guide for christians, and for him, at least, scripture was clear. In Ch. 6 of the gospel of John, Jesus had clearly, once and for all, explained that eating his flesh meant believing in him and in his Father. "It is the spirit that gives life," Jesus had said. "The flesh is of no avail. The words that I have spoken to you are spirit and life"(Jn. 6:63). Zwingli, following John, concluded:

> Christ means, therefore, that unless we eat his flesh, that is, unless we believe that he underwent death and poured out his blood for us, we shall not attain life. Again, that if we eat his flesh, that is, believe that he died for us, and drink his blood, that is firmly believe that his blood was poured out for us, then Christ is in us and we in him..... His body is eaten when it is believed that it was slain for us. It is faith, therefore, not eating about which Christ is speaking here(*Letter to Matthew Alber*).[47]

Zwingli insisted that the words of the Lord's Supper,

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[45]Gary Macy, 151.

[46]Ibid., 152.

[47]Ibid., 153-154.

"This is my body. This is my blood", are symbolic. The bread and wine are only a sign of remembrance and make us recall Christ's act of salvation.[48] The eucharist is a liturgy of remembrance which intends to make us recall the redemption that was accomplished by the death of Jesus Christ. At the same time it is a confession of faith before the congregation and constitutes the duty people have as Christian.[49] In this sense the eucharist is an act of obedience and faithfulness in which we confess that we are believers and part of the body of Christ. Therefore, the eucharist is the liturgy in which we remember and celebrate the death of Christ. It is a thanksgiving to God who sent us his only Son to deliver us. For Zwingli the eucharist is a sign, sign of remembrance and confession.

Calvin's View

Calvin took a middle position between Luther and Zwingli. He learned from both theologians and wished to avoid any extravagant claims about the eucharist. First and foremost in Calvin's theology was the insistence that the purpose of the Lord's supper was to strengthen and confirm the gift of faith given to us by God through Christ.[50] The liturgy could

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[48]P.S. Watson, 292.

[49]R. Seeberg, The History of Doctrines, trans. Y. B. Kim(Seoul: Emmaus Press, 1992), 54.

[50]Gary Macy, 161.

never earn any merit for us, nor could it provide anything further than the gift of faith already given to the saved. The eucharist is a confirmation of that active gift of the Spirit which is salvation, but it neither makes that gift possible nor adds anything to it.[51]

Calvin, like Luther and Roman theologians, insisted that the body and blood of the Lord were truly present in the supper. But his position was different from Luther's in regard to how the Lord was present in the supper. While Luther insisted that the body and blood of the risen Lord could be truly present in the liturgy through the power of Christ's divinity, Calvin argued that Christ's body could not be present at the table, since Christ's body is in heaven and could only be in this one place. He said Christ is present spiritually at the eucharist.

The characteristics of Calvin's view of the eucharist are the spiritual presence of the Christ, spiritual fellowship, and spiritual union with Christ. The most important thing in the eucharist that we encounter Christ who has spiritual body, and it is the guarantee of our resurrection in the future.[52] This view provides the foundation that the eucharist is the foretasting of the heavenly banquet with Christ.

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[51]Ibid., 162.

[52]H.K. Lee, Theology of the Reformers (Seoul, Korea: Presbyterian Theological Seminary, 1993), 491.

We unite with Christ in the eucharist by his Spirit. The bond of union, therefore, is the Spirit of Christ, by whom we are conjoined, and which is, as it were, the channel by which all that Christ himself is and has is conveyed to us. He insisted that the Scripture, when it speaks of our participation in Christ, attributes all the power of it to the Spirit.[53]

He emphasized the importance of the word of God in the eucharist. He insisted that the sacrament was established by the word of God through Jesus Christ. If we eat the bread and drink the wine in silence without the word, there is no meaning. He said that the water and the bread and the wine in sacrament are guarantees, forms, and symbols.[54]

Calvin believes that in the sacrament Jesus Christ presents himself. The participants experience the presence of Christ through the work of the word and the Holy Spirit. And to experience this properly we need to understand precisely the covenant between God and human beings. Receiving the elements without this pre-understanding has no meaning and makes the sacraments a mere formality.

Calvin stressed the role of the Holy Spirit in the eucharist. He said, "In order that the eucharist is performed in the correct way, the Holy Spirit must be present in the

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[53]Gary Macy, 166.

[54]J. S. Lee, Calvin (Seoul: Korea presbyterian Press, 1968), 157-158.

eucharist. Without the power of the Holy Spirit the eucharist can not penetrate into our hearts and open our souls to make it work. As a result the eucharist becomes poor without content." So He called the Holy Spirit the manager of the sacrament.[55]

John Wesley's View

Wesley had emphasized the importance of the eucharist throughout his entire life. He preached about the necessity of receiving the elements and the blessing from the eucharist. His eucharistic view was formed on the basis of the doctrine of Anglican Church. Because the Anglican Church took a middle position between Catholic and Protestant, Wesley's position in eucharistic view was also between the two.

Richard Hooker, a representative theologian of the Anglican Church, rejected the radical view of Puritanism which insisted that the eucharist was not a device of grace. He asserted that the eucharist was a channel of God's grace and Christ truly presented himself at the Lord's Supper.[56] While the Anglican Church insisted that at the eucharist there was the mysterious presence of Christ, it rejected the transubstantiation of Catholic Church and Luther's

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[55]K. Y. Chun, Life and Thoughts of John Calvin (Seoul: Korea Christian Press, 1992), 189.

[56]John R. Parris, "John Wesley's Doctrine of the Sacraments" (London: Epworth Press, 1963), 40, quoted in H.S. Kah, 61.

Consubstantiation. Anglicans were also opposed to the doctrine of *ex opere operato* which insisted that the grace of God was infused mechanically to the participants in the eucharist.[57]

Wesley's view of the eucharist developed during the time when he led the "Holy Club" at Oxford. He understood the eucharist as a sacrament which brought the conviction of the forgiveness of sin, and performed it once a week.[58] His eucharistic view did not change even after his conversion at Aldersgate. The eucharist played a very important part throughout his ministry.

Eucharist as an instrument of grace

Wesley mentioned prayer, bible study, and the Lord Supper as channels of grace. He especially stressed the importance of the eucharist. He said that the eucharist is one of the channels through which the grace of the Holy Spirit is transmitted.[59] Wesley said that the bread and wine were not representing a sign(*sigma representiva*), but exhibiting symbol (*sigma exhibitiva*).[60] The elements on the table not only symbolize the reality which is not there, but also represent

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[57]Ibid., 9.

[58]H.S. Kah, 62.

[59]J. N. Cho, Theology of John Wesley (Seoul: Korea Christian Press,1993), 244.

[60]J.K. Chung, "Wesley's View of the Eucharist", Theology and Mission, (Seoul: Seoul Theological Seminary, 1972), 128, quoted in H.S. Kah, 63.

the one who is present there. They are not substitutes of the grace, or materials infusing the grace, but a channel through which the grace of God comes to us. The eucharist is only a channel of grace which is nothing for itself. Only in the power of the Holy Spirit, has the eucharist its meaning. The bread and the wine remain as they are without transforming, but through them the spiritual body, blood and grace of Christ are transmitted.[61] Therefore, the eucharist is a channel transmitting the present grace, and converting grace and sanctifying grace.[62] The bread and wine symbolically manifest grace and salvation. Therefore, according to the response of the recipient, justifying grace and sanctifying grace can be transmitted.

Eucharist as the promise of kingdom of God

Wesley's eucharistic view contains an eschatological aspect. The eucharist is a guaranty through which we can have assurance in the coming glory in the kingdom of God. Since the eucharist is the food of the heavenly kingdom, through receiving the elements we can taste in advance the heavenly banquet with Jesus Christ. The Lord's Supper is an earthly banquet. It is a prelude to the heavenly banquet with the

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[61]S. J. Lee, John Wesley(Seoul: Daniel Press, 1991), 266.

[62]John Wesley's Work I, 279.

risen Lord.[63] The eucharist causes us to experience the kingdom of God by experiencing the "*maranatha*", this is, the presence of risen Lord. Therefore, the eucharist is a celebration with the risen Lord.

Bowmer talked about three eschatological aspects of Wesley's eucharistic view. First, the eucharist is a banquet with Christ foretasting the heavenly one. Second, it is the fellowship of the saints. Third, it is the heavenly food for the believer.[64] According to Wesley, the eucharist not only transmits justifying and sanctifying grace, but also guaranties the heavenly banquet with Christ, who is waiting for us. Therefore, the eucharist is where the church on the battle and the church triumphant meet each other. And it is a pledge of heaven.[65] This eschatological view of the eucharist made the early Methodists' experience of participating in the Lord's Supper very meaningful.

Eucharist as sacrifice

Wesley said, "The Lord Supper means not only that we remember Christ's sacrifice, but also that we offer ourselves as sacrifices."[66] The important meaning of the eucharist is to

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[63]J. N. Cho, 247.

[64]John C. Bowmer, "The Sacrament of the Lord's Supper in Early Methodism," (London, 1951), 145, quoted in H.S. Kah, 65.

[65]J.N. Cho, 246.

[66]Ibid., 245.

invite the recipients to Christ's sacrifice. It is continuous inviting not to the past sacrifice of the Christ, but to the present one which is on going. This is Christ's self-sacrificing which is continuously renewed at the eucharist.

Therefore, the church, the body of Christ, must be built on the ground of Christ's sacrifice. In doing so, the church offers herself as the body of Christ to God. The sacrifice of the church has dual characteristics. One is the symbolic offering of the bread and the wine, and the other the real offering of herself in service.[67] So Wesley asked that, as Jesus Christ sacrificed himself, those who receive the eucharist should also sacrifice themselves.

Wesley's view of the eucharist strikes a good balance among the views of Catholic Church, reformers, and Anglican Church. His position had been formed from the doctrinal standard of the Anglican Church, his rich understanding of the early church tradition, and his evangelical experience of the Gospel. These formed a vital worship tradition in early Methodism. Wesley's understanding of the importance of the eucharist and his performance of the eucharist are a very precious worship tradition for the renewal of the Protestant worship service, which has lost the balance between the word of God and sacraments. His view of the eucharist provides a good foundation for the churches which seek worship renewal

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[67]S. J. Lee, 265.

through restoration of the eucharist.

Theological Understanding of the Eucharist

The eucharist is an act of thanksgiving to the wonderful work which God has accomplished in Jesus Christ. In spite of our sin, God saved us and made us His children. He allowed us the grace of sanctification through the life of Jesus Christ and the work of Holy Spirit. We will be heirs of the kingdom of God in Jesus Christ. The eucharist is a great thanksgiving for these wonderful acts of God, the Father.

The act of thanksgiving is expressed in praising God. Therefore, the eucharist is praise offered to God. All Christian traditions agree that the eucharist is the worship of praise and thanksgiving. The eucharist is a magnificent worship of praise which the church offers to God on behalf of the whole creation.[68]

The eucharist is offered in remembrance of Christ. The remembrance is of Christ who died on the cross and has risen from the dead. Through this remembrance the salvation of God is realized in our lives. This means that the remembrance of Christ in the eucharist is not mere recollection of the Christ in the past. For example, the Passover meal of the Israelites is not merely a retrospect of the exodus as an event of the past, but a re-enactment of the deliverance of God in their

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[68]Baptism, Eucharist, and Ministry (Geneva: WCC, 1982), 10.

present life. When we gather together with our brothers and sisters, when the bread and wine are given and blessed, we joyfully remember that Christ is in the midst of us. Like the earliest disciples at that Sunday evening dinner at Emmaus, our eyes are opened at the eucharist and we see the risen Lord(Lk 24:31). And even for us, in our time and place, it can be said as it was said of our forbears in the faith, "They beheld God, and ate and drank"(Exod. 24:11). Jesus Christ presents himself at the eucharist table and has fellowship with us.

The remembrance of Christ becomes possible by the presence of the Holy Spirit. The Holy Spirit makes Jesus Christ present at the table, that the promises in the eucharistic words may be fulfilled. The presence of Christ is the center of the eucharist. The promises included in eucharistic words are fundamental in eucharistic liturgy. Therefore, prayer for the presence of the Holy Spirit is intended to bring Jesus Christ in our midst. The eucharist is the present event of salvation.

The eucharist is a Christian fellowship. Whenever we get together and share the bread and wine from the same loaf and cup, we feel and experience oneness with each other in Christ Jesus. The eucharist is fellowship with Christ and at the same time with each other as parts of a body, the body of Christ. It pursues oneness between churches and denominations as well as oneness at the individual level. There is also a social

dimension to the eucharist. When participating in the eucharist, we have to reconcile ourselves with all human beings regardless of race, gender, culture and philosophy, and try to realize justice in our economic, political and social life. Through the eucharist we have connection not only with the Christ, but also with each other and with the world.

The eucharist is the Lord's open table. Jesus Christ in the Gospel frequently compares the kingdom of heaven to a wedding feast. The table of Christ's kingdom is an open table. The holy meal is available to all without a single condition.[69] The eucharist is the Lord's supper. Because he died for the reconciliation of the world, the world is invited to reconciliation in the supper. The eucharist is open to the world as well as to churches. It is a logical conclusion of a theology which understands eucharist eschatologically, that is, as a sign of the kingdom of God.[70]

The eucharistic banquet is the very heart and center of the Christian life which is to culminate in the banquet of heaven.[71] But a banquet is not a banquet if it is attended only by one or two people. And the nature of a banquet is to have joy and celebrate. In order to have joy and celebration, as in the Passover of the Israelites, there has to be a story or

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[69]Robert L. Browning and Roy A. Reed, 172.

[70]Ibid., 174-175.

[71]Thomas Merton, The Living Bread (Toronto: McGraw-Hill Ryerson Ltd., 1980), 126.

event which can be shared together. For example, the common meal is blessed by the father's prayers and enlivened by the conversation of the whole family. In this common act, the family takes cognizance of itself as a family, becomes as it were, conscious of its own proper existence and dignity and vitality. The eucharistic banquet is not so much a mere satisfaction of bodily needs as it is the celebration of the mystery of charity, the mystery of the Christian home.[72]

The eucharist is a *convivium*, a sacred banquet. It is the celebration in which the Christian family, the Church, rejoices together at a common table with the Apostles and all the saints and all believers. The eucharist is a *sacrum convivium*. It is a banquet in which the faithful not only enjoy, personally, the spiritual benefits and satisfactions of union with the eucharistic Christ, but also become aware of their common participation in the divine life. The joy of communion is something that we share with one another. The eucharist is the sacrament of charity, the *sacramentum unitatis*, the sacrament of our union in Christ. Being aware of this unity, of this sharing of the life of Christ, is necessary if the eucharist is to fulfill its function as a perfect sacrifice of praise for the honor and glory of God.[73]

The eucharist is the Lord's open table. The Lord bursts

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[72]Ibid., 127.

[73]Ibid., 129-130.

the boundaries of our puny notions of God, religion, right and wrong, good and bad. He invites all human beings to the table. The meal at the Lord's table is a gift of God, fellowship with God, and a heavenly banquet through which he makes himself present with us, and gives himself to us. Therefore, eating and drinking yoke us in solidarity with our brothers and sisters in Christ. And so we come very close to the mystery of the Lord's Supper.[74]

The eucharist is a heavenly banquet which contains remembrance, fellowship and thanksgiving, through which we celebrate our past, present, and future salvation. Our salvation should be celebrated by the eucharist, as well as by the word. The eucharist should be celebrated among the people who are children of God. Karl Rahner uses the term "concelebration" to emphasize the nature of the eucharist which should be celebrated by the community.[75] Celebration requires community.

The eucharist is a celebration of life, of divine life that is triumphant in Christ and that day by day is enriching the life of people on this earth. This is the essence of the celebration, which achieves a new dimension when a large number of Christians gather together to profess their faith,

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[74]William H. Willimon, 42.

[75]Karl Rahner, The Celebration of the Eucharist (New york: Herder and Herder, 1968), 106.

to give God thanks through Jesus Christ in joy of heart.[76] Our life should be celebrated because it is the gift of God. Especially in the Korean context, celebration of life has an important meaning. Since Koreans have a tragic history and have the internalized pain and the suffering of 'Han', they need to be free from the past and to face the present and the future with the sense of God given life of celebration.

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[76]J.D. Crichton, Christian Celebration: The Mass (London: Geoffrey Chapman, 1976), 146-147.

CHAPTER IV

IMPLEMENTATION OF THE PROJECT

The Present Situation of Korean Churches in America

Before I describe what I have done with my project, I must describe where the Korean churches in America are in their eucharistic ministry. To gain information about the present situation of Korean churches, Questionnaires were sent to 100 randomly chosen Korean churches in the United Methodist Church. Also, they were asked to attach a bulletin of the Sunday when they performed the eucharist. The questionnaire included several questions about frequency, the mood of the eucharist, and the pastor's view of the eucharist, etc.(Cf. Appendix I). Forty-one churches responded to this project.

The first question was "How often do you perform the eucharist in your church?" Six churches do this once a month, six every other month, fourteen once in four months, and fifteen once or twice a year. While many churches are realizing the importance of the eucharist, the majority still remain where they were. There is an interesting correlation between the frequency with which the eucharist is celebrated and the generation of the worshippers. While pastors who belong to younger age and have less connection with Korean Methodist Church have a relatively wide understanding of the

eucharist and perform it more frequently, pastors who are getting older and have more connection with the KMC have a relatively narrow understanding of the eucharist and perform it less frequently.

The next question was, "If you perform the eucharist once a month or every other month, what is the reason?" Eight pastors answered that it is because they can experience the grace of God deeply through the eucharist, and four answered that it is because they want to renew the worship for meaningful experience. And to the question "If you do that once or twice a year, what is the reason?" Eight pastors answered that it is because Korean churches have done that traditionally, six answered that if one has the eucharist too often, it's meaning can fade away, and 1 that it takes too much time to have the eucharist. In these responses we can feel that Korean churches have laid stress on preaching rather than a balance between preaching and sacrament. But the importance of the eucharistic ministry has been realized in the relatively younger pastors' group.

The fourth question was "In what atmosphere do you think the eucharist should be done?" Thirty-two pastors answered that the eucharist should be celebrated, two answered that it should be done in mourning and memorial, five in reverence and solemnity, and two in thanksgiving. To next question, "Then in what atmosphere do you perform the eucharist in your church?", Nine pastors said they perform it in joy and festivity,

nineteen in mourning and memorial, eleven in reverence and solemnity, and two in thanksgiving. According to the answers to these two questions, pastors know how the eucharist should be performed, but it has been done on the contrary to what they intended. They know what the problem is, but have not tried to fix it.

Next I asked, "What is your personal view of the eucharist as a pastor?" There were pastors who marked more than one answer. Thirty-eight answered that the eucharist is the memorial and recollection of the suffering and death of Jesus Christ, three Christian meal, three earthly banquet foretasting heavenly one, two personal meeting with Christ, two experiencing the presence of Christ, five helping to make a decision toward the new life in Christ, two fellowship with Christ and with others. The answers show us that the Korean church tradition characterizes the eucharist with particular emphasis upon the memorial and recollection as modes of participation.

The final question was "Which liturgical order do you use when you perform the eucharist?" Twenty-six pastors answered that they use the order of Korean Methodist Church, six use the one of the United Methodist Church, six use both, and three make their own. The results show us that the majority of Korean UMCs in America still depend on the KMC, even though they belong to the UMC. They are strongly attached to the Korean church tradition. One thing I have to mention

here is that the KMC has only one fixed order of the eucharist regardless of Christian year or season in its worship book. Furthermore, it is focused on the cross and the death of Jesus. We cannot create a celebrating spirit with it. Also, it is composed around the clergy who lead the liturgy, rather than participants. Therefore, as long as Korean churches in America depend on the Korean Church tradition in eucharistic ministry, it is impossible to celebrate our salvation through the eucharist.

Twenty-six churches attached their bulletins of the Sunday when they had the eucharist. To my surprise there is no liturgical order in the bulletins of sixteen churches, except three words "The Lord's Supper." That means the eucharist in most Korean churches is performed by the act of the clergy, and there are no opportunities for the laity to participate except in receiving the bread and wine. In this situation we can not expect a celebrating spirit.

So far we have diagnosed what the problems are through the questionnaire and bulletins. As a result, we saw the necessity to renew worship through eucharistic ministry in the Korean context.

Selection of Context Associates

Before implementation of the project, I chose 6 context associates. All of them are members of the Dayton Korean United Methodist Church. They were born in Korea and came to this country to seek better opportunities for their lives.

They have tried so hard to survive in this country that they achieved what they wanted to some degree. Now they are searching for something different from what they followed in the past.

I have chosen them from various groups in my congregation. One represents the elderly, one medical doctors, one PhDs, one blue collars workers, one the women, and one the young adults. They are representative of the whole congregation.

The reason I have chosen them is that they are active as well as representative of each group. My project would be done at Sunday Services and Bible study meetings on Wednesday night. Therefore, the context associates would be the members who could attend both meetings. The selected members satisfied that condition.

We had a preliminary meeting to share what our eucharistic views were, what our modes of participation were, and how often we had participated in the eucharist. Several conclusions could be drawn out from the conversation. Some put their emphasis upon the cross and the death of Jesus, some upon the sacrifice of the Lord, and others upon our sin and guilt which were relieved by Jesus' sacrificial death. Modes of our participation, they thought, should be a memorial and recollection of Jesus' suffering and death. The frequency with which they were accustomed to having the eucharist was twice a year, that is, Easter and Christmas Sunday. Because they had

been used to the traditional way of Korean churches, it was very hard for them to see the matter in any other way.

At this meeting I explained to them what we were going to do to bring about a right understanding based on scripture and theology. I gave the whole picture of the project and how it would be done. I informed them that from the World Communion Sunday to Easter we were going to perform the eucharist six times, which meant once a months on average. They were told that I was going to give a series of lectures about the eucharist on Wednesday night bible study meeting, then on the following Sunday we were going to have the eucharist. I was also going to use preaching as a tool to bring a sense of celebration.

The goal of this project, I said, might be to give a right understanding in how to celebrate our God-given life, especially the salvation of God in Christ through eucharist. I emphasized that a shift in our concept of the eucharist had to take place. We must shift from emphasizing the cross and the death of Jesus exclusively to emphasizing the risen Christ, from the theme of sacrifice to banquet of joy and festivity, from modes of memorial and recollection to joy in the presence of Christ as the host of a present celebration, from the past event to the future and the coming kingdom of God, from communion as personal meeting with Christ to communion as meeting together in Christ.

Finally, I talked about their task and responsibility.

I made it clear that they had to participate in all the meetings and services. They were to take notes on their feelings and new understandings for the evaluation at the end of this project. Now I was ready to implement my project in my context.

Implementation of the Project

I set the starting date of implementation of the project on October 2, 1994, World Communion Sunday, and the finishing date on April 16, 1995, Easter. During this period my congregation had been given six lectures about the eucharist and performed the eucharist six times. These were carefully designed to bring my congregation to a broader understanding of the eucharist and to give them meaningful experiences of celebration.

The sermons were used as a tool to create a celebrative spirit, as well as a supplement to the lectures in the project. Most of the texts for the preaching were from the lectionary. Using the lectionary was so helpful. The meaning appropriate to the special day on the church calendar could be highlighted naturally. As a result, the entire ministry of Jesus Christ could be covered in the eucharistic celebration.

The liturgy is very important because it contains theological assumptions about the eucharist we are going to celebrate, and it is a concrete expression of the spirit of celebration. The liturgy was adopted and adapted from the United Methodist Book of Worship and the book, Bread for the

Journey, edited by Ruth C. Duck, which represents the ecumenical view of the eucharist.

Lectures

Lecture 1: The General Meanings of the Eucharist as Christian Meal

Date: September 28, 1994

Time required: 50 minutes

Eating and drinking are not only necessary to life, but also in human societies most commonly they are communal activities. The desire to be together when eating and drinking appears to be a universal human characteristic. Partaking of food and drink is also a universal way of marking significant experiences. In every culture the importance of communal eating and drinking is evident.

Thus it is hardly surprising that God, who made us and knows best how we are put together, should provide for us a holy meal. Given the misunderstanding in the church for centuries about the meaning of this meal, and given the unexciting way in which it often is conducted, what may be surprising is that we should refer to this meal as a "feast."

At the Lord's Table each person receives a bit of bread the size of a coin or smaller and no more wine than would fit into a thimble. One can hardly feel the celebrating spirit. But what we eat and drink in the Lord's name is important in its meaning more than in its forms or amount. Material things can convey the important message beyond the form of the things

themselves. Now I am going to divide this lecture into five categories: creation, covenant, Christ, Church, and coming kingdom.

A. Creation as divine communication

The Bible is the story of God's creation on its way to fulfillment in a new creation. For Christians that new creation was inaugurated in Jesus Christ and is already being made manifest here and now. Therefore all things, physical and spiritual, in the universe and history are important, for they are the means by which God seeks to communicate. God's grace can be proclaimed through things such as the water of baptism and the bread and wine of the holy meal.

The purpose of the creation is divine self-expression and sharing. For example, food is not merely necessary for human life; it is a good gift from God and thus one way in which we come to know divine love. But too often Christian have distorted this teaching in one direction or another. On the one hand, it is believed that spiritual people need to get out of a dangerous captivity to the material world and to find God apart from earthly experience. On the other hand, one sees creation as something good in and of itself without finding in it the self-revealing work of God. A theology of sacrament weighs such spiritualism and such materialism in the balance and finds both lacking.

Through the food and drink of the sacrament, God is made known as One revealed by earthly things. Ultimately this is

crucial for Christians, for without it no sense can be made of Bethlehem. The world around us neither exists for itself nor is an impediment to spiritual insight. Creation is one lens through which we see divine goodness and intention. It is intended to reveal God's love to all created things.

Human responsibility in relation to creation is suggested by the kinds of things employed in the eucharist. Bread and wine do not occur in creation. God gives grains of wheat and grapes and soil in which they can grow. But someone must nurture the stalk and vine, grind flour and knead dough, and press the grapes. Thus what we eat and drink at the Table of the Lord suggests cooperation between Creator and creature as we are called responsibly to tend, prepare, and share with one another. The Lord's Supper also implies the need to care for the environment, so that wheat and grapes can continue to flourish.

B. Covenantal initiation and interaction

Jesus spoke of the blood of the covenant. A covenant in the biblical sense was a deep relationship. God called Israel for a purpose, that is, faithful service. When the people misinterpreted the covenant as sheer privilege, things went drastically awry. Then the prophets announced judgment and called for repentance, speaking to the rebellious people in the name of God.

Entrance into the covenant is not merited, but our acceptance of inclusion into the covenant implies constancy

and righteous obedience. Eating is often a reminder of this. For example, the Passover meal for the Israelites has symbolic meaning. Most important to the meal were the bread and the lamb. Unleavened bread was eaten as a reminder of the gracious God who snatched the people out of Egypt with such dispatch that there was not time for yeast to cause dough to rise in the usual manner. And the Passover lamb was a reminder of the original animals' slaughter so that their blood, applied to the door posts of Hebrew homes, would ensure that the angel of death would harmlessly pass over the firstborn of Israel. Whereas the firstborn of the Egyptians would die in the wake of Pharaoh's disobedience. Thus, in the eating of the Passover meal, there was both promise and warning: God is gracious in rescuing the afflicted, but faithless rebellion can bring with it undesired consequences. Covenant making is never casual, for broken covenants can bring with them broken hearts and lives.

In the eucharist God shows us his faithful ways of mercy, and strengthens us for responsible and faithful service to God. A covenant has a two-way relationship which involves both grace and responsibility.

C. Christ as center

Jesus Christ loved to eat and drink. He ate with outsiders. He fed the crowds who were hungry. He taught in parables centered on feasts. However, he refused to turn stones into bread at the beginning of his public ministry. For

food and drink should be used for the glory of and obedience to God.

For Jesus eating was a sharing. His table was an open table which invited all types of people such as lepers, tax collectors, and the unrighteous on the one hand, but sometimes self-righteous, Pharisees on the other hand. Jesus' table fellowship is a manifestation of the new creation, which embraces all, makes all hear the Good News with repentance, and fulfills covenant obedience(Cf. Lk. 19:1-9).

Therefore, we should read these meal accounts in the light of the resurrection. For they are restoring, reshaping, and recreating stories. The eucharist is a feast in which we, with the risen Lord, incarnate the hope we have of a righteous realm in which Christ's sacrificial love destroys barriers among human beings and between humanity and God. To this feast all are invited by God on equal terms.

In this feast Jesus gives himself as the great paschal lamb. His blood saves us from the angel of death and on his flesh we feast in order to have life. None of us comes to the table by means of merits, but all are invited by grace. Jesus is the center of the eucharist.

D. The Church: At once inadequate and aspiring

The church is the covenant community of Christ's people. Christ invites all who enter into the covenant of the gospel. Yet the church is divided into pieces by denominations, races, status, thoughts, financial and educational factors, etc. From

this perspective, the institutional church is indeed inadequate.

The parable of the wheat and the weeds in Matt. 13 teaches us that the church will always be inadequate, yet must ever press on, aspiring to be a less distorted reflection of God's righteous. Imbedded in this message is the faith that the risen Christ is with us, and with us in transforming power. Therein is the antidote both for a hopeless pessimism about the human nature of the church and for an arrogant self-righteousness that thinks Christians have already achieved perfection. At the Table of the Lord the church is both judged and strengthened by Christ, the Host. The assurance of forgiveness is legitimate only when we know that forgiveness is for the penitent, and penitence is literally a "turn-around" that involves change.

That change should not be individualistic, but communal. For the church is a body, says Paul, an organic system, not a collection of separated, individual parts. The "table fellowship" among those within the church is crucial. Christians come together because the believers by definition are bound together. The congregation, not the individual, is the irreducible unit of Christianity. Both the penitence and the change required of the church corporately and the communal table fellowship of the church are best understood in relation to the great feast of heaven to which we are beckoned as the redeemed of the Lord.

E. The coming kingdom

The church proclaims and awaits the fulfillment of God's purpose. That fulfillment goes under the shorthand term *heaven*. Heaven is not where streets of gold, or houses of jewels, etc. are, but where "the communion of saints" is. Heaven is not only about the future, but it is also about the past and the present. It is means of connection of Christians now alive with all who went before them.

To gather at the Lord's Table and affirm the presence of all the company of heaven is to see gathering with us the apostles and martyrs and the faithful of all ages. Whenever we come to eat and drink with Christ, we join them in anticipation of that day when we shall be no longer the fractured church on earth, but rather the one, holy, catholic, and apostolic church eternal in the great city of God. The eucharist is the feast of the whole church as it participates in and yet awaits the perfect reign of God. And what we expect to become, we seek to be now.

The eucharist is the common meal of the church foretasting the heavenly banquet. It is to strive to do already on earth what they have envisioned to be done in heaven. Therefore at the holy Table, the church makes a daringly bold entreaty: "O Christ, Come to feed us, to restore and invigorate us, until we join you in the Great Banquet prepared for all who love you to the end in faith and hope. Amen."(Adapted from Chapter One, Laurence Hull Stookey,

Eucharist: Christ Feast With The Church (Nashville: Abingdon Press, 1993))

Lecture 2: Biblical Understanding of the Eucharist(1)

Date: October 26, 1994

Time required: 45 minutes

Since an ample treatment of the full New Testament teaching about the eucharist requires so much time, here we can briefly discuss only representative passages from the Synoptic Gospels and John's Gospel. The passages have been selected to address crucial issues before the contemporary church.

A. The suppers in the Synoptics

Matthew, Mark, and Luke provide accounts of Jesus' supper in the upper room on the evening of his arrest. Despite differences in detail, these three accounts are remarkably similar and closely related.

Christian Passover feast. The synoptic tradition prefaces the last supper with an account of the preparations for the paschal meal: "On the first day of Unleavened bread, when the Passover lamb was sacrificed, his disciples said to him, 'Where do you want us to go and make the preparation for you to eat the Passover?"(Mk. 14:12). The last supper was celebrated in the context of the Jewish Passover. This context was the richest that Israel could offer for celebrating the new covenant in the death and resurrection of Jesus.

What Jesus did by his death and resurrection was to give far deeper meaning both to this final meal and his earlier meals, so that the church's meal could be seen as nothing other than a Christian Passover feast - a celebration of escape from servitude and death. In the Exodus, the Hebrews were released from slavery to Pharaoh and from death in the sea and wilderness. They remembered this in the Passover feast. In Jesus' death and resurrection, creation was released from bondage to sin and from decay and death in the judgment. The church remembers this in the eucharist.

As Passover commemorates the covenant between God and Israel, likewise the eucharist is the sign of the covenant Christ has opened to all by the sacrifice on the cross. Thus, the cup of the eucharist is the blood that seals the new covenant, even as the blood of the paschal lamb sealed the old covenant and ensured protection from the doomful angel of death, who passed over the homes of those with painted doorposts; and the bread of the eucharist is the eternal Lamb of God on which the people feast(Ex. 12).

The words over the bread. At the Last Supper, Jesus said "This is my body which is given for you"(Lk. 22:19). To begin with, a blessing has been spoken over the bread, which has thus become liturgically, and not only naturally, a gift of God. Now it has a symbolic value over and above its inherent value as earthly food. Furthermore, the bread that has been broken is not intended simply to nourish each guest

individually. As a single loaf that is shared among many at a communal meal, it establishes a union among those who eat it, since all share in a single source of life. This bread is given to the disciples. The giving expresses the relationship which Jesus, the host, is establishing with them, his guests.

"This" points not simply the material bread as such, but to a food that has already been removed from its ordinary profane condition and been turned into a means of establishing a relation: in secret with the invisible Unnamed One who is present, openly with Jesus, the host who shares it with them. The words "my body" signify the person and whole life of Jesus. The main emphasis is on the symbolism of the bread which, as food, gives life. The life which the bread, that is, the body, gives, comes through the death of the body.

"For you" indicates that an action will profit us. The direct meaning of the words is: "I give myself as food so that you may live," since human beings eat in order to have life. As a result of his fidelity unto death to God and human beings, he will be present to his followers by becoming their food and giving them life through himself. His death is saving death. Beyond the death, he has power to remain our life-giving food in the new world of the covenant.

The words over the bread open the way for the disciples to a full communion with Jesus and with other human beings. The bread retains its ordinary function as food, but the word of Jesus also give it a new function as a heavenly food that

sustains the church.

The words over the cup. Jesus said, "This is my blood of the covenant which is shed for the multitude"(Mk. 14:24). The eucharist is essentially a "sacrifice of praise." In the eucharist the disciples glorify God for having made life victorious over death in Jesus.

The word "cup" in Lk. 22:20 firstly means a "cup of communion" with Jesus and among the disciples themselves. It secondly means the fate in store for someone(Cf. Mk.10:38f; Mk. 14:36). It symbolizes the covenant won by his fidelity unto death. Jesus knows that God will bring him safe and sound through the decisive hour.

The word "covenant" symbolizes the communion effected between God and his people(Cf. Ex. 24:6-8). And "new covenant" in Luke does not mean the renewal of the "covenant", but rather a "new covenant"(Cf. Jer. 31:31-34; Ez.36:26-28). Jeremiah and Ezekiel proclaim that God will no longer simply issue his commandments, his law: he will give "Himself" in his Spirit. God himself will come and produce fruits of holiness within our hearts.

"Blood shed" means that the new covenant will be established by the event of the death of Jesus on the cross. New covenant is made real in the Holy Spirit who fulfills the ancient law. The fidelity of Jesus to the covenant leads him to the shedding of blood to fulfill it.

By drinking of the cup the disciples enter the new

covenant instituted by Jesus. They thereby make real the oneness symbolized by the single cup; oneness with Jesus, oneness among themselves, and therefore oneness with God himself. The prophecy of Jeremiah is now fulfilled.

B. The eucharist in the fourth Gospel

John's Gospel seems the least sacramental in outlook. But eucharistic meanings are seen in various texts. Of greatest importance is the long discussion on the bread of life in chapter 6. The discourse grows out of the feeding of the five thousand and the subsequent return of many the next day. Jesus deflects their desire for another free meal by contrasting earthly food with "the bread from heaven." He connects the heavenly bread with his own flesh given for the life of the world(v.51), and then explicitly introduces the drinking of his blood as well as the eating of his flesh in this assertion(vv.54-56).

It is not the eating and drinking as such that give life. It is Christ who gives life, but the life-giving Christ is not some ethereal entity disconnected from human existence. The life-giving Christ is the same Word made flesh for us(Jn. 1:1-18). God's incarnational action in Christ is presented in the eucharist again and again for the life of the world. This we grasp only by faith. The manifestations of God in the earthly manner of the eucharist elicit faith and enable it to flourish.(Adapted from chapter VII and VIII, Xavior Leon-Dufour, S.J., Sharing the Eucharistic Bread: The Witness of

the New Testament (New York: Paulist Press, 1987), and Chapter Two, Eucharist: Christ's Feast With The Church)

Lecture 3: Biblical Understanding of the Eucharist(2)

Date: November 23, 1994

Time required: 45 minutes

The earliest understanding of the eucharist in the church known to us comes from Paul's letter to the church he had established in Corinth. The passages in I Cor. 11 is the first record about the Lord's supper which was written about a quarter century after the resurrection, and crucial both for what it contains and for ways in which it has been misunderstood.

A. The words on remembrance

In I Cor. 11:23-26, the most crucial word is the Greek term *anamnesis*, rendered as "remembrance." We use the word "remember" in a twofold sense. In remembering, we recollect the memory of the past. We remember that at one time there was a certain person, or there was a certain event. This is historical remembrance.

Sometimes we use the word "remember" in the other sense. "Remember" does not only mean mere historical recollection. It more closely means to wake up, to open our eyes, to call to mind, to renew or reawaken. This second sense of remember is how we are best to remember Christ in the Lord's Supper. For example, for Israelites the Passover meal is the meal of

celebration and commemoration of the Exodus from Egypt. In telling the story of how God delivered them from the hand of Pharaoh's oppression and in eating meals, the past becomes present. In remembering the present generation actively participates in the past event of God's redemption. Likewise in the eucharist all memory becomes real, evident, and present through presence of Jesus Christ.

B. The fourfold action of the eucharist

Remembrance is a corporate act in which the event remembered is experienced anew through ritual repetition. To remember was to do something, not to think about something. Thus in v.25, the words "do this" are even more crucial than "in remembrance of me."

Do this! Take bread. Give thanks over the loaf for God's graciousness. Break the bread. Give the bread to the people of Christ. Take the cup. Again give thanks to God. Then give the cup to the congregation. Christians have universally kept the command to "do this." Some have retained the seven distinct actions, four with the bread and three with the cup. But most Christians, for the sake of ease and efficiency, have combined the seven into what is called "the fourfold action":

1. Taking the bread and wine.
2. Giving thanks to God over these gifts of creation.
3. Breaking the loaf.
4. Giving the bread and cup to the people.

In doing this, we have become passive and cerebral, often thinking primarily about the historical ministry of

Jesus. But the intention of Paul is that we actively participate, and in participation experience anew for ourselves the presence of the living Christ among us.

C. The presence of the Christ

In this section of I Corinthians, Paul consistently uses the plural form of *you*. This means that the eucharist is not an individual act, but a corporate act. The Lord is not within individuals, but among the congregation.

The eucharist is a corporate act by which we "proclaim the Lord's death until he comes." The Lord's Supper is a way of announcing the good news. The Supper is an evangelical act, for through it the church enacts the same transforming story that characterizes preaching and teaching. The latter have more to do with words that engage the sense of hearing, the former with acts that more fully engage the senses of sight, taste, touch, and smell. Through the eucharistic feast, the saving work of Christ is declared directly to the congregation as a means of strengthening faith; it is proclaimed to the world indirectly, as Christians so fortified become witnesses in their communities to God's love.

What is proclaimed is "the Lord's death until he comes." "Death" means Christ's full saving work. Paul means by these words the presence of the living Christ in the church between the time of the crucifixion and the Lord's return. But some take these literally and understand them as "the Lord's death." As a result they make the eucharist morose, a kind of

"funeral for Jesus."

"Until he comes" is a very hopeful phrase. The eucharist is not a holding operation in which Christians engage to keep from being bored while they wait for something else to happen. It allows us to experience anew the past and also allows us to experience already the future. One experience the past by doing now what was done then; by doing now what will be done later, we already experience the future in our midst. The eucharist is a foretasting of the great messianic banquet in heaven. In this sense, the eucharist is the "rehearsal" for the future.

D. A problem caused by misunderstanding of the text

Some devout Christians have feared to partake of the eucharist lest this would somehow have a detrimental effect. For v.29 says, "For all who eat and drink without discerning the body, eat and drink judgment against themselves." The word "body" has twofold meaning. One is the eucharistic body of Christ(the bread) and the other is the ecclesial body of Christ(the church). By saying this Paul is warning against the danger of not understanding what it means to be the church as a corporate community.

All this is tied up in a particular problem at Corinth, which Paul begins discussing in v.17 of chapter 11. (Explanation of the situation in the church of Corinth). What Paul is saying in v.29 to this folk is: "You do not understand what it means to be the body of Christ. Your selfish acts

stand in judgment over you. If you truly discerned what it means to be Christ's body, you would wait for all to arrive before beginning to eat. Then there would be an equal sharing rather than discrimination against fellow believers." This rebuke is carefully characterized by sharing(10:16-18) and an extended discussion of the interdependence of the parts in Christ's body(12:4-26).

Does this mean Paul's word to Corinth says nothing to us? No. It means rather that in a world where many hunger while others overeat, we must see the meaning defined from a global perspective rather than our own congregation's. Paul's counsel to us is not that we should cease receiving the eucharist, but that we should stop dissociating it from the rest of life. Instead of being something to save us individually, the eucharist's more important function is to teach us to share, to demonstrate before our very eyes the interconnectedness of life in a universe created by a gracious God. The sacrament is not a reward for good behavior in the past but a model for what it means to live rightly in the present and future.

Because of a centuries-old misreading of Paul, Christians have engaged in untold agony by examining themselves in advance of a eucharistic celebration and asking, "Am I worthy to receive communion this week?" Usually the answer has been "No!" And logically so. Who is worthy of God's grace? More to the point, who needs grace if worthiness

exists? By definition, grace is only for the unworthy.

The examination to which Paul exhorts us is of a different sort. "What have we, the church, learned as a result of seeing God's way proclaimed at the eucharistic feast? How do we view differently the rest of creation, because in the bread and wine we have found the creator's universal love set forth? How have we used for the service of others the strength offered us there?" Paul is speaking of just such a corporate post-communion self-examination, not an earlier introspection that drives individuals away from the table of the Lord. We are responsible for the use of what we have received.(Adapted from Chapter One, William H. Willimon, Sunday Dinner: The Lord's Supper and the Christian Life (Nashville: The Upper Room, 1988), and Chapter Two, Eucharist: Christ's Feast With The Church)

Lecture 4: Biblical Understanding of the Eucharist(3)

Date: December 21, 1994

Time required: 50 minutes

On the resurrection day, two disciples are on their way to a village called Emmaus. They are not happy. Their bodies are bent over, their faces are downcast, their movement slow. Jesus comes up and walks by their side, but their eyes are prevented from recognizing him. Then there follows long stories between them. Jesus speaks about the Messiah, quoting passage after passage from the Scriptures.

When it gets late, they enter into the home. "While he

was with them at the table, he took the bread and said the blessing; then he broke it and gave it to them"(Lk. 24:30). So simple, so ordinary, so obvious, but so special. It happens every day, in countless homes. It belongs to the essence of living. We can't really live without bread that is taken, blessed, broken, and given. Without it there is no table fellowship, no community, no bond of friendship, no peace, no love, no hope.

A. The eucharist is an act of God in which He gives us everything.

The eucharist is the most ordinary and the most divine gesture imaginable. That is the truth of Jesus. So human, yet so divine; so familiar, yet so mysterious; so close, yet so revealing. This is the story of Jesus in Phil. 2:6-8. It is the story of God who wants to come close to us , so close that we can see him with our own eyes, hear him with our own ears, touch him with our own hands, so close that there is nothing between us and him.

Jesus is God-for-us, God-with-us, God-within-us. Jesus is God giving himself completely, pouring himself out for us without reserve. He gives all there is to give. "Eat, drink, this is my body, this is my blood...this is me for you!"

In the eucharist, Jesus gives all. As God becomes fully present for us in Jesus, so Jesus becomes fully present to us in the bread and the wine of the eucharist. God not only became flesh for us two thousand years ago, he also becomes

food and drink for us now, at the moment of the eucharistic celebration. God gives all. This is the mystery of the incarnation. That too is the mystery of the eucharist. Incarnation and eucharist are the two expressions of the immense, self-giving love of God. And so the sacrifice on the cross and the sacrifice at the table are one sacrifice, one complete, divine self-giving that reaches out to all humanity in time and space.

B. The eucharist is a communion with God

The word that best expresses this mystery of God's total self-giving love is "communion." In and through Jesus, God wants, not only to teach us, instruct us, or inspire us, but to become one with us. God desires to be fully united with us so that all of God and all of us can be bound together in a lasting love.

God desires communion: a unity that is vital and alive, and intimacy that comes from both sides, a bond that is truly mutual. It is this intense desire of God to enter into the most intimate relationship with us that forms the core of the eucharistic celebration and the eucharistic life. God not only wants to enter human history by becoming a person who lives in a specific epoch and a specific country, but God wants to become our daily food and drink at any time and any place. Therefore Jesus takes bread, blesses it, breaks it, and gives it to us.

C. The eucharist is a recognition

We see the bread in our hands and bring it to our mouths to eat it, then our eyes are opened and we recognize him. V.32 says, "...they recognized him; but he had vanished from their sight." When they eat, he has become invisible. When they enter into the most intimate communion with Jesus, he is no longer with them.

Here we touch one of the most sacred aspects of the eucharist. The two disciples had listened to him for many hours. During the year, he had become their teacher, their guide, their master. All of their hopes for a new and better future were focused on him. But one day he said that it was good for him to go so that his Spirit could come and lead them to full intimacy with him. All during his time with the disciples, there had been no full communion. They had not yet entered into full communion with him. But when they eat the bread he gave them, they recognize him and that recognition is a deep spiritual awareness. Now he dwells in their innermost being, that he breathes in them, speaks in them, lives in them.

This is what we live in the eucharistic celebration. It is a communion so intimate, so holy, and so spiritual that our corporeal senses can no longer reach it. He comes to us at the eucharist with the power that darkness and evil cannot reach and death has no access.

Communion with Jesus means becoming like him. With him

we are nailed on the cross, with him we are laid in the tomb, with him we are raised up to accompany lost travelers on their journey. Communion, becoming Christ, leads us to a new realm of being. It ushers us into the Kingdom. There the old distinctions between happiness and sadness, success and failure, health and sickness, life and death, no longer exist. There we no longer belong to the world that keeps dividing, judging, separating, and evaluating. There we belong to Christ and Christ to us and with Christ we belong to God.

D. The eucharist creates community

Communion creates community. Christ, living in them, brought them together in a new way. The Spirit of the risen Christ, which entered them through the eating of the bread and drinking of the cup, not only made them recognize Christ himself, but also each other as members of a new community of faith. Communion makes us look at each other and speak to each other. We discover each other as people who belong together because each of us now belongs to him.

We ate his body, we drank his blood. In so doing, all of us who took from the same bread and the same cup have become one body. Communion creates community, because the God living in us makes us recognize the God in our fellow humans. We can not see God in other person. Only God in us can see God in the other person. Our participation in the inner life of God leads us to a new way of participation in each other's life.

Communion makes a congregation one body, for they all

share in the one loaf. This new body is a spiritual body, fashioned by the Spirit of love. It manifests itself in very concrete ways: in forgiveness, reconciliation, mutual support, outreach to people in need, solidarity with all who suffer, and an ever-increasing concern for justice and peace. Communion creates community.(Adapted from Chapter IV, Henri J.M. Nouwen, With Burning Hearts: A Meditation on the Eucharistic Life (Maryknoll, N.Y.: Orbis Books, 1994))

Lecture 5: Historical Understanding of the Eucharist

Date: March 1, 1995

Time required: 50 minutes

Theology is sometimes defined as "faith seeking understanding." Through our encounter with God we come to a conviction or trust; then we feel the need to give some reasonable account of that deeply held belief. It is a natural process for human beings. Theology is faith seeking understanding. There has been various attempts to explain eucharistic views according to experience with God throughout the history.

A. Catholic view of the eucharist

The present Catholic view of the eucharist completed its formation in the Middle Age. This doctrine had been formed by the development of theological thoughts of the early church fathers. Especially, the fathers of the Eastern Church had the concept of "change" and developed it toward the

"transubstantiation" theory. The father who developed the concept of change into the doctrine of transubstantiation was John of Damascus. He rejected the symbolism and insisted that the bread and wine became the body and blood of Christ. He used the term "change" to explain the doctrine of transubstantiation. This view on the eucharist was getting stronger and became official doctrine of Catholic Church.

Bread and wine are, in their fundamental essence, signs or symbols of what Christ wants to be for us. This being-sign or the being-symbol is changed, which forms substantially the essence of bread. What is symbolized beforehand now becomes reality. Before it was already symbol; now it actually is what was symbolized. Christ take this basic constitution, this basic symbolism, the intrinsic potentiality of bread and wine: the shadow become reality, the unreal bread become real bread. What sustains our life and is destined for us, now becomes the "body for our sake," Christ himself in his bodiliness, through which he obtained our salvation. The doctrine of transubstantiation seems to be another formulation of the real presence.

At the eucharist Christ gives the very gift of his body and blood which expresses his love. Christ not only intends to give himself, but wants his disciples to participate in this holy communion where he showed the higher love by giving up his life for them. He has given not just any gift, but the highest gift possible, the gift of himself, in comparable with

our customary gift. This causes us to awaken an active remembrance of the God's covenant and celebrate our salvation.

B. Eucharistic views of the reformers

There was not one, but many separate reformation movements. It's very difficult to understand the whole range of different views. But one thing is clear. The reformers did not agree with the eucharistic view of the Catholic Church. They rejected the doctrine of transubstantiation. However, in spite of their agreement to reject the Catholic's position, they had developed their own views and disputed with each other.

Luther's view. His view was consubstantiation. He insisted that the Christ's body presents as real where the eucharistic elements are. According to Luther the eucharistic sacrament was established by Christ himself for us, Christians, to eat and drink. In the eucharist the bread and wine continue to be relative elements, but under them the real body and blood exist in hidden form. He used the expression "with" or "in" the bread and wine. As the eucharist is the evidence of Christ's presence, he called the sacrament God's epiphany.

Luther emphasized the importance of the word of God in the eucharist. He said, "The bread and wine are not the essence of the eucharist, but the word of God is. Every Christian should know nothing is more holy than the word of

God in the world. For the eucharist itself was established and became holy by the word of God. It makes everything holy and is more than the sacraments."

Luther thought that faith was the third element in the sacrament. Faith should be included in the eucharist. For Luther the liturgy is nothing but a sign which makes the faith grow, and the effect of the eucharist can't be achieved by the eucharist itself, but by faith.

Zwingli's view. Zwingli insisted that the words, "This is my body" and "This is my blood", are symbolic. The bread and wine are only a sign of remembrance and make us recall the Christ's act of salvation.

The eucharist is a liturgy of remembrance which intends to make us recall the redemption which was accomplished by the death of Jesus Christ. At the same time it is a confession of faith before the congregation and also the duty of Christian. In this sense the eucharist is a act of obedience and faithfulness in which we confess that we are believers and part of the body of Christ. Therefore the eucharist is the liturgy in which we remember and celebrate the death of Christ. It is a thanksgiving to God who sent us his only Son to deliver us. For Zwingli the eucharist is a sign, sign of remembrance and confession.

Calvin's view. Calvin took a middle position between Luther and Zwingli. He emphasized the importance of the word

of God in the eucharist. He insisted that the sacrament was established by the word of God through Jesus Christ. If we eat the bread and drink the wine in silence without the word, there is no meaning. He said that the water, the bread, and the wine in sacrament are guaranties, forms, and symbols.

Calvin believed Jesus Christ was present during the eucharist. The participants experience the presence of Christ through the work of the word and the Holy Spirit. And to experience this properly we need to understand precisely the covenant between God and human beings. Receiving the elements without this pre-understanding has no meaning and makes the sacrament formalized.

Calvin stressed the role of the Holy Spirit in the eucharist. He said, " In order that the eucharist is performed in the correct way, the Holy Spirit must be present in the eucharist. Without the power of the Holy Spirit, the eucharist can not penetrate our hearts and open our souls to make it work. As a result the eucharist becomes poor without content." So he called the Holy Spirit the manager of the sacrament.

John Wesley's view. Wesley emphasized the importance of the eucharist throughout his entire life. He preached about the necessity of receiving the elements and the blessing from the eucharist. His eucharistic view was formed on the bases of the doctrine of Anglican Church. Because the Anglican Church took a middle position between Catholic and Protestant, Wesley's view of the eucharist was also between them.

The eucharist as an instrument of grace. Wesley mentioned prayer, bible study, and the Lord's Supper, etc. as channels of grace. He especially stressed the importance of the eucharist. He said that the eucharist is one of the channels through which the grace of the Holy Spirit is transmitted.

The eucharist is only a channel of grace and the liturgy itself is of no use. Only in the power of the Holy Spirit, does the eucharist have meaning. The bread and wine remains as they are without transforming but through them the spiritual body, blood, and grace of Christ are transmitted. Therefore, the eucharist is a channel transmitting the present grace, converting grace, and sanctifying grace.

The eucharist as the promise of kingdom of God. Wesley's eucharistic view contains the eschatological aspect. The eucharist is a guarantee through which we can have assurance for the coming glory in the kingdom of God. Since the eucharist is the food of kingdom of God, we, through receiving the elements, can taste the banquet in advance with Christ in the kingdom of God. The Lord's Supper is a prelude to the heavenly banquet with the risen Lord. It not only transmits the grace of justification and sanctification, but also guarantees the heavenly banquet with Christ who is waiting for us.

The eucharist as sacrifice. Wesley said, "The Lord's

Supper means not only that we revive the Christ's sacrifice, but also that we offer ourselves as sacrifices. The church, the body of Christ, must be built on the ground of Christ's sacrifice. In doing so, the church offers herself as the body of Christ to God. The sacrifice of the church has dual characteristics. One is the symbolical offering of the bread and wine, and the other is the real offering of herself in service. So Wesley asked that as Jesus Christ sacrificed himself, those who receive the eucharist, should sacrifice themselves.

The eucharist is an act of thanksgiving to the wonderful work which God had accomplished in Jesus Christ. It is to remember Christ. It is a Christian fellowship. The eucharist is a heavenly banquet which contains remembrance, fellowship and thanksgiving, through which we celebrate our past, present, and future salvation. Our life should be celebrated because it is the gift of God.(Adapted from Chapter III, actually Historical Understanding of the Eucharist in Chapter III was extended from this)

Lecture 6: Toward a Renewal of Eucharistic Understanding

Date: April 12, 1995

Time required: 55 minutes

There are two important questions we have to ask: What should characterize eucharistic theology for today? How can a renewed theology be effectively transmitted to the

congregation? In answering these questions, we should not be restricted to one particular theological system, but have various perspectives. We should have good liturgies as well as theological construction. For liturgical texts embody and convey theology to local congregations in ways not always recognized.

A. The eucharist is to be seen above all as sacrament - God's gift to us.

God at all points takes the initiative, we human being are recipients at the hand of a gracious God. In the eucharist, though we participate by seeking after God, our seeking is but a result of a yearning God has put within us and it is God who first seeks us.

While in the Middle Age they understood the grace through the eucharist too mechanically. In today's secularized culture God has been forced to the margins of life. However, the eucharist as sacrament shows forth the One who feeds us daily and enters into the feasting with us in order that we may thereby recognize how fully divine love pervades the whole of creation.

The grace of God is always present. It is sometimes hidden and sometimes manifest. God is not an outsider who periodically pops in and out. God is with us always. Divine work we can see assures us of divine work we cannot see. The God who labors incognito in our midst provides the sacraments, lest we mistake invisibility for inactivity or absence.

B. A necessary corollary is that the eucharist is a reliable means of grace, yet is not grace itself.

For Christians, grace resides in God's action in Jesus Christ, who is the clearest manifestation of God among us. The eucharist, our *anamnesis* of Christ, puts us in touch with God's presence. Therefore, the eucharist is a means of grace in which we experience Christ in our midst.

That the eucharist is a means of grace is to affirm that it can indeed effectively bring Christ into our experience, but not as if by magic or such that all the communicants will be given a grace they cannot reject. The sacrament creates the condition for our renewal as we enter ever more fully into the covenant initiated for us and with us by the One who hosts the feast.

C. The Christ who is proclaimed through the eucharist is the whole Christ, and the proclamation should embody the full saving work of the feast's Host.

The many meals in which Jesus engaged and the use of meals he made in the parables tie the eucharist to the Savior's entire ministry of teaching and healing. The breaking of bread and the pouring of wine powerfully recall Jesus' body rent upon the cross and his blood spilled out upon the ground. And our eucharistic feasts both recall Christ's resurrection and Messiah's final reign in glory.

Not all of these meanings can be equally evident in every eucharistic celebration. Where the liturgical calendar

is followed, the various festivals of the church's year will naturally highlight the meaning particularly appropriate to that day. But over time, all of Christ's work should be evident.

In the Medieval Age, the eucharistic celebration focused on the Lord's atoning work to the exclusion of almost everything else. In the reformation age, the eucharist came to bear the weight of a penitential rite. Until recently in virtually all Protestant churches, the eucharist had strong elements of subjective Good Friday devotions with an overlay of individualistic penitence.

Now it's time to stress that the eucharist is a resurrection meal. Certainly the eucharist is both the memory of Jesus Christ and the foretaste of the Great Supper in heaven, already with us through hope. Contemporary eucharistic theology should seek to set forth the full range of the church's experiences of and affirmations about Jesus Christ: humble incarnation, ministry of teaching and healing, sacrificial death, transforming resurrection, presence in the church and world, and ultimate reign of righteousness.

D. Inseparable from all of this, and often also obscured, is the work of the Holy Spirit.

The Holy Spirit has a particular role in eucharistic *anamnesis*. What we "do in remembrance" of Jesus is done through the agency of the Holy Spirit. It is by the power of the Spirit that bread and wine can mean more than gustatory

pleasure and physiological nutrition. These ordinary table items can be the body and blood of Christ - Christ incarnate, crucified, risen, present in the world, and reigning in righteousness.

The Spirit is the One who brings the risen Lord into the present experience of the church. The Spirit is the presence of the risen One within the believing community. The Holy Spirit invests bread and wine with new meaning - so that they become signs of a deep covenantal relationship with God, "signs of grace." The Spirit causes bread and wine to be signs invested with this living Presence. Recent eucharistic prayers have taken care to restore a specific invocation of the Holy Spirit(*epiklesis*). These petitions ask God to send the Spirit upon the bread and wine that they may be for us the body and blood of Christ. The invocation continues asking that the Spirit will also come upon the congregation present, that the church may truly be the body of Christ in the world.

E. Because the eucharist is a meal of the church, imbedded in any theology of the sacrament is an ecclesiology - an assumption about the nature of the church.

The church is the "body of Christ." The language we have to use in the church is not *I, my* and *me,* but *we, our* and *us.* The eucharist itself "imposes" an identification upon the church, for the eucharist is not only a meal of the church, but also is one through which the church is constituted and empowered. It is not accidental that the phrase "body of

Christ" refers both to the eucharist and to the church.

Congregations do a lot of eating and drinking together. But they are different from the Holy Meal. It is in the eucharist that Christians most clearly meet their Lord and join together in spiritual union while eating and drinking together. The eucharist is unique to the church. Christian disciples presume an identity given by God and a commitment accepted in the baptism ceremony. The eucharist is a means of grace given by the power of the Holy Spirit to those who continue as disciples, that their faith may increase as they experience their risen Lord, and that they may be equipped for the forms of ministry committed to them.

The eucharist creates a relationship among all those at the table as well as between each communicant and God. Those who are drawn to God are also drawn together around the banquet. Further, the sharing and interaction experienced at the table is the model and motivation for the church's mission in the world. The church is charged by God with the task not simply of bringing ever larger numbers of people into the church building but of challenging those who do come to be committed and informed disciples. Only in this way will the congregation truly function as Christ's living body in the world instead of being just an assembly of people.

F. Just as there is always an ecclesiology, recognized or not, so also always there is an eschatology - some assumptions about the goal and final outcome of things in the providence

of God.

The future as envisioned has an impact on the present. The future hope and present action are interlined. There are two distortions: (1) the notion that God will do everything at the end of time; (2) the notion that we must do everything on our own now. But true eschatology is that the future is seen as a reality that tugs on us in the present.

The church is engaged in perpetual struggle; final triumphs the purview of God. However, the final kingdom has already been inaugurated, though not yet fully consummated. The victim of Calvary is the victor for eternity. The Christ made known to us in the breaking of the bread at the eucharist is the same Host who will preside at the Great Feast of the Lamb.

The eucharist provides strength for the journey and consolation when cares overtake us. It is thus that we are united with Christ, who also struggled mightily en route to the cross. Our attempts to be faithful to the heavenly vision constitute our sacrifice of praise and thanksgiving, which is mysteriously joined with Christ's sacrificial self-offering at Calvary. Thus the future tugs at us and motivates us. (Adapted from Chapter Five, Eucharist: Christ's Feast With The Church)

Sermons

Sermon 1: True Happiness in Life

Date: October 2, 1994

Time required: 20 minutes

Text: John 2:1-11

Where and how do you think you can find the happiness and joyfulness of life? Jesus Christ has the key to joy and happiness. Without Jesus we can't have true joy in life. Jesus turns our life into a happy one.

The wedding feast in this text can be divided into four sections. It has a dramatic formation like a drama with four acts. In the first act they prepare for the wedding. In act 2 the feast is begun. Guests eat and drink, as wll as sing and dance. Everybody is enjoying the party. When the feast reaches its highest point, there is a problem. They can't continue the feast because they run out of wine. The host is in dilemma.

But in the midst of the trouble, Jesus was there. Jesus' mother was invited too and came to him with the problem. She said, "They ran out of wine." We learn a very important lesson from her attitude. It is that when we face serious trouble, we have to tell it to Jesus.

And his mother told the servant, "Do whatever he tells you to." She didn't know what he would do to solve the problem. But she was convinced that he would do something right. Like Jesus' mother, blessed are those who trust and tell Jesus when they face troubles.

There were six stone waterpots. Then Jesus told the servant to fill them to the brim with water. When this was done, he said, "Draw some out and take it to the master of ceremonies." When the master of ceremonies tasted the water,

which was now wine, he called the bridegroom over. "This is wonderful stuff!" he said, "You are different from most! Usually a host uses the best wine first, and afterward, when everyone is full and doesn't care, then he brings out the cheaper sort. But you have kept the best for the last." Thus due to Jesus being there, the wedding feast continued in abundance and joyfulness.

Our life is similar to this. People prepare and plan for the future in their early stage of life. In the next stage they practice what they have learned in their office or business. Everything seems to be fine. But like the wedding feast in Cana, we face troubles, dilemmas, or crisis. They come through business, family, health problem, etc.

How tragic and miserable it would be, if our life always ended with troubles? Because Jesus was invited to the wedding feast, it continued more abundantly. Likewise when we face a crisis of life, we have to invite Jesus into our life. In Jesus Christ we can overcome the troubles in act 3, and enjoy the abundant life in act 4. Jesus is the fountain of abundant and joyful life.

Jesus said, "I have come that they may have life, and have it to the full"(Jn. 10:10). And he said in the parable of vine tree, "I have told you this so that my joy may be in you and that your joy may be complete." In Jesus Christ life is overflowing with joy.

Life is a celebration with Jesus. Life is a joyful

feast. For when Jesus is with us, he fills our lives with abundant blessings. In Jesus Christ the troubles, crisis, and dilemmas of our lives turn into joy and happiness.

Jesus Christ, who turned water into wine, is with us at this table. This is a time to laugh and celebrate. Even if some of you are facing troubles, he can turn them into blessings. Come and participate at this table. Eat the body of Christ given for you and drink the blood of Christ shed for you. May he change your life into an abundant and joyful one.

Sermon 2: Heavenly Banquet

Date: October 30, 1994

Time required: 20 minutes

Text: Luke 14:15-24

Jewish people in Jesus' day had very exclusive attitudes toward other people, other religions and other nations. They thought they were a holy nation God has chosen, they excluded Gentiles as profane. This self-righteousness formed religious elites even in their nation. Pharisees and the teachers of the law were thought to be holy, and ordinary people to be secular. So the Pharisees and the teachers of the law were gathering and inviting only in their group.

Jesus tells a story of how the kingdom of God is different from earthly nations. This parable is about the Messianic Banquet in heaven. What does this parable mean?

A. It tells what kinds of people are invited to this banquet.

A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servants to tell those who had been invited, "Come, for everything is now ready."

But they all began to make excuses. The first said, "I have just bought a field, and I must go and see it. Please excuse me." Another said, "I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me." Still another said, "I just got married, so I can't come." The banquet was prepared for them. All made good excuses, but the real reason not to attend the banquet was that they didn't want to.

The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, "Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind, and the lame." The servant did what the master ordered, but there was still room. The master then said, "Go out to the roads and country lanes and make them come in, so that my house will be full."

When those who were invited rejected the invitation, the door opened wider to all. When those who are inside refuse to come, God goes out to all. So the poor, the crippled, the blind, the lame, and the country men are brought to the banquet. They were hungry, but no one invited them.

The only qualification for the invitation is hunger and willingness. The rich rejected the invitation because of their possession. Jesus said, "Blessed are those who hunger and thirst for righteousness, for they will be filled." Blessed are those who realize they are hungry without Jesus.

The Lord is preparing a banquet and invites us. The banquet is open to us. It's time to respond to the invitation. Now is the time of the Lord's favor, now is the day of salvation.

B. This parable tells about the joy of those who were invited.

They are glad to be invited. In spite of their disqualification, they are invited. It's not because of what they have done, but what the Lord has done. That is grace. Because we are sinners, we need the grace.

We are invited by the grace of God. Therefore we have to give thanks and express joy because of the grace of God. This is the banquet the Lord is preparing. Here we are celebrating our life, for God saved us and gave life through Jesus Christ, our Lord.

Jesus Christ said to his disciples that they would sit, eat, and drink with him in the kingdom of God. By participating at this table, we are foretasting the Great Messianic Banquet in heaven. Let us rejoice and celebrate our salvation and our God-given life.

Now, come, not because you are strong, but because you are weak. Come, not because you are qualified, but because you

need mercy. Come, because the Lord loved you so much and gives himself to you at this table. Let this bread and wine be the guaranty and sign of the grace of Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit. Experience the goodness and faithfulness of God and rejoice!

Sermon 3: Waiting in hope

Date: November 27, 1994

Time required: 20 minutes

Text: Zech. 9:11-17

This is a time of longing. It is a time of expectation. God is eternal, perfect, and unlimited in his love and mercy to us. But in this world everything is imperfect and limited. So we are longing and waiting for God.

A. Human beings are those who are waiting.

Why are they waiting? For they are not free. They are captives by something. Their situation is imperfect and unsatisfied. Advent hymn express the mood well:

> Come, thou long expected Jesus,
> Born to set thy people free;
> From our fears and sins release us,
> Let us find our rest in thee.

We want things to change. We want a new beginning. We know that something is wrong with our lives and with our society. V.12 says, "O prisoners of hope." They felt like prisoners. They wanted out, but they could not get out. They wanted a better life, but could not find it.

We know that life is meant to be more than it is for us.

We feel that life is meant to be abundant, but we can't find for ourselves the door to enter into that abundant living. We feel cornered, limited, captured, and imprisoned. That's why we are waiting.

B. What are we waiting for?

We know what's wrong in our lives. However, we don't know how to change our present situation. So we are waiting for the Lord who come and set us free. We are beings who have fallen short of something. So we can not reach God. Only God can come to us and fill the shortage. Therefore, we must wait for the Lord to come and to fill us.

In the fullness of time, God sent his only Son to us. This is the most wonderful gift we could not have expected. This is grace, and, therefore, all we can do is to give thanks to God. John expresses this as "grace upon grace."

Why did God bestow this grace upon us? For he is love. Love covers everything. Human beings rejected God's commandments and became sinners. They wanted to be like God. They tried to control their lives apart from God. But God came to us to forgive our sins, to make us better than first creation, and to give us abundant life through Jesus Christ, his Son. So let us wait for the new creation and abundant life through Jesus Christ.

C. How are we waiting?

The time of waiting isvery important, is should not be

wasted. It is time to reflect upon us. It is time to pray. It is time to wake up our soul. It is time to reflect on the relationship between God and us. Rudolf Otto once said it "the numinous silence of waiting." It is to have a holy moment before God.

Waiting is longing for God. It's coming to God with hope. "Prisoners of hope" are the people who daydreamed about a new way of life. They dare to hope. Emil Brunner said, "Hope is the positive mode of awaiting the future. What oxygen is for the lungs, hope is for the meaning of human life."

God created human being to wait for and trust Him. Therfore waiting for God is our joy and satisfaction. Advent season is characterized by hope. Wait for the Lord who come and fill our lives with hope, joy, and satisfaction. Come to this table with joy and hope. Our Lord, Jesus Christ host this banquet. This is foretasting the Great Heavenly Banquet with the Christ. Come and hope the Great Day!

Sermon 4: Good News of Great Joy

Date: December 25, 1995

Time required: 20 minutes

Text: Luke 2:8-14

The Christmas season is a happy time in terms of the world's happiness: parties, drinks, banquets, gifts, and friends. This is the happiness that withers with the Christmas tree which is discarded soon after the Christmas day. Joy is different from happiness. It is deeper because it is based on

Good News: A Savior is born to save us from our sin. It is a joy that remains long after the Christmas celebration is over. For this reason people who are unhappy at Christmas because of unfortunate circumstances, can still have a great Christmas of joy. How can we celebrate Christmas to have real joy?

A. Experience that Christ be born anew in us.

Unless Christ is born anew in us, Christmas is bunk. Christmas is the day the Savior is born to save us. We are celebrating this day because our salvation, our hope, and our new life is in Jesus. Everyone is celebrating Christmas. But without Jesus born to us, it is nothing to do with Christmas.

Matt. 1:21 says, "You are to give him the name Jesus, because he will save his people from their sin." He is the Savior who saves us from our sin. We are sinners. Sin means alienation from God. It is pride which tries to live without God. Sin destroyed the relationship between God and humankinds being, and between human beings.

Human beings are created in the image of God. They were to know God, to love God and their neighbors, and to do will of God. But once they fell from the original state, their intellect, emotion, and will were corrupted. As a result only self-love and self-centeredness remain in human beings.

Jesus came to us to restore the image of God within us and to make us the children of God. Therefore we have to confess that we are sinners and let Jesus be born anew in us, to have a Christmas with great joy.

B. Worship of the Christ-child is experienced.

Worship of the baby Jesus makes the Christmas real. The shepherds went to Bethlehem with the announcement from the angel. They went there to worship Jesus. Without worship exhorting Jesus, it is nothing to do with Christmas.

Magi From the east came to Jesus to worship him(Matt. 2:2). When they saw the baby Jesus, they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, incense, and myrrh. They paid their full respect and honor to Jesus.

Worship offers the highest worth-ship to God. Faith is not for our satisfaction; it's worship, discipleship, and commitment to please God. The Magi from the east poured all their compassion and their whole being to the truth they had found. This is what we have to do this morning to please baby Jesus and to have a Christmas with great joy.

C. The joy of Christmas is the joy of salvation.

The joy in the world is like a balloon. Balloons are symbols of joy and festivity. They are used for occasions like birthday parties. It a pleasure to see balloons that are blown all the way up. But the air gradually comes out until there is no air left and the balloon loses its shape. That's exactly what the joy of the world is like. There is no Good News in the world.

The text says, "I bring you good news of great joy that will be for all the people. Today...a Savior has been born to

you." This is the reason why we rejoice and celebrate Christmas.

Christmas is what God has done for us. However, people forget this because they are too busy with earthly things. For most people, Christmas is the season for vacation. But it should be a time to think about what God has done for us. At Christmas God became incarnate to save us. Again Jesus Christ incarnates as the body and blood for us at this moment and at this table to give us his life. Come, receive him, and rejoice and celebrate your salvation.

Sermon 5: Who is tempting Jesus?

Date: March 5, 1995

Time required: 20 minutes

Text: Luke 4:1-13

Sometimes we are forced to do something we don't want to. For example, a young man wants to study science, but his parents force him to go to law school. We are not oriented to do certain things, but we are forced to. Behind this matter, is the question of "Who am I?" Every person has their own style in doing something because of who they are.

The temptation story of Jesus deals with this matter. The who-am-I identity question is behind this shadowy meeting with the devil. The theme of this temptation is "who is Jesus?" If he is the Messiah, what kind of Messiah is he? If he is the Son of God, what power and authority does he have?

In today's text Jesus rejected the three temptations of

the devil. With the power of the word, he drove the devil away. What is the message of this temptation story? We think that the devil tempts us, not think that we tempt Jesus. Let's be serious! We are determined to make him into a Messiah more in tune with our own assessment of our needs.

If God really wanted to help us, why in God's name did he sent a Savior like Jesus, who, when confronted by our need, just stands there and quote Scripture? If God is love and God is almighty, why does God just stand there? If he is the Son of God, why doesn't he do something.

The Bible's chief interest is not, "Is there a God?", but "What kind of God is there?" The problem is that people will not have listen to the Bible's message about God. They have made their own God according to their need. They have especially related God with possession, power, and popularity.

We see this clearly through the history of Israel in the Scripture(Ex. 16:3; 17:7...). Therefore the temptation, "If you are the Son of God, tell this stone to become bread", is not the first one. People have tempted in the past, are tempting now, and will continuously tempt in the future. Why do you believe in Jesus? Why do you pray? Why did you come here this morning?

Satan knows that nobody serves God for nothing. We too have wants, desires, and hunger that brought us here. But God is not some cosmic Santa Claus who exists to shower us with what we want. If God can't give us always what our heart

desire, can't God at least give us a sign? What's the harm in a sign? Anything would be better than this silent, sign-less, two-faced universe. But Jesus rejected even their request for a sign. "An evil and adulterous generation seeks a sign..." (Lk. 11:29).

Who do we say Jesus is? What do we confess about him, when he just stand there, quoting Scripture, giving us neither bread nor a sign, grasping neither political power to change the world nor even making bread to feed the world?

Peter confessed, "You are the Christ of God." How long has Jesus trained his disciples to have this confession. Listening to this confession, he said, "The Son of Man must suffer many things and be rejected...and be killed..."(9:22). And Peter(we) cried out, "God forbid, Lord!" What good is a God like that? No bread, no sign, no power, no glory! God forbid! Jesus turned to Peter and says, "Get behind me, Satan!"

See? We have been asking. "Who is this God?" "Who is Jesus?" Jesus turns our question back upon us. "Who is this Satan?" The Satan, the tempter, is one of his own disciples. The ones who offer him temptation are his own people, us.

When we want God as Who we want Him to be rather than as Who He is, He keeps silence in love. When we try to achieve our goal through Jesus, He walks to the Golgotha with the cross on His shoulder. It is to save us who are selfish and self centered, so that tempts Him for our sake. Jesus is not

God for the bread, power, popularity, and success, but God of grace, love, life, and salvation. This is Good News.

This morning we meet Jesus who shed his blood on the Cross to save us, the tempter. He says at this table, "This is my body. This is my blood. Take, eat and drink! Be my guest! I love you."

Sermon 6: Jesus Christ, The Life

Date: April 16, 1995

Time required: 20 minutes

Text:John 20:1-18

Modern folks believe something that can be seen, touched, tasted, and tested. Seeing is believing. They can't understand the spiritual or supernatural realm beyond our sensible world. It was the same for the disciples of Jesus.

On the Easter Day, they went to the tomb and saw that the stone had been removed from the entrance. They couldn't find Jesus' body and only saw the strips of linen as well as the burial cloth. But they did not believe that he had risen.

After the disciples went back to their homes, Mary stood outside the tomb crying. As she was weeping, Jesus came to her and said, "Woman, why are you crying? Who is it you are looking for?"

A. Why are you crying?

She is crying because she couldn't find Jesus' body. One of the most important moments in the grief process is viewing

the body. At the moment when the bereaved look in the coffin, they realize that he/she is dead and I live. Maybe Mary wanted this.

She did not think that Jesus had risen. The only thing she could think was that somebody removed his body. She did not know who did it, nor where Jesus' body was. That was why she was crying. When Jesus said, "Why are you crying?", she thought he was the gardener and said, "Sir, if you carried him away, tell me where you have put him, and I will get him." Jesus taught so many times that he would come back to life after being killed on the cross. But she cried because she could not believe that.

What is the primary reason people cry? It's because they don't have belief in the resurrection. They cry before death because they don't have belief. They are crying before suffering because they don't have hope to overcome it. But those who have belief in the resurrection can smile in wherever situation. Jesus is risen. He defeated death, the most powerful enemy of humankind.

B. Who is it you are looking for?

Of course she was looking for Jesus. But the Jesus she was looking for was not the risen Lord, but the Jesus who died on the cross. She was looking for Jesus' body in the tomb. She had followed Jesus a few years. Yet she didn't understand him exactly. She didn't believe what he said. That's why she was crying and looking for Jesus' body in the tomb.

How about us? Don't we do the same thing? What are we looking for? Is it the dead in the world, or the life in the risen Lord? If we are looking for the temporary, changeable things, thinking they are everlasting and unchangeable, we will cry someday.

We have to look for life in the risen Lord. Jesus Christ is risen. The stone was removed from the entrance of the tomb. The tomb is empty! Our life is full of meaning, joy, and victory because of the risen Lord.

Jesus said to her "Mary", when she is looking for his body. It's unbelievable that the dead called her name. She turned toward him and cried out, "Rabboni." And she believed. She went to the disciples and said, "I saw the Lord, he is risen."

There are two ways to think about things. The first is when you are working hard on something and have solved it, you say, "I got it." The other way is when something moves you deeply and changes your life, you say, "It got me." Mary didn't find the Lord, but the Lord came to her and called "Mary." She was found by the risen Lord. When we are found by the risen Lord, our lives can be changed. The most wonderful and meaningful event in our lives is to be possessed by the Lord who is risen. Hence Mary's cry changed into a smile.

The risen Lord is here at this table. "I broke my body and shed my blood on the cross, to change your crying into smiles. Open your eyes, and see I am here with you. Don't cry.

Don't look for me among the dead. I am risen." The Lord has changed our crying into a smile. With the risen Lord our lives are full of joy, hope, and victory, Let's celebrate!

Liturgy

Our eucharistic service can be divided into two sections. The first one is the service of the word which is from "Call to worship" to "Sermon." And the other one is the service of the sacrament which is from "Invitation" to "Benediction." Here we are going to review the service of the sacrament.

Invitation

I mentioned about two sections in our eucharistic service. However, we can't clearly cut it into two. Actually the invitation is the closing part of the sermon. The invitation bridges the sermon and the eucharist, so that the service goes smoothly from the sermon to the eucharist without interruption.

The contents of the invitation are various according to the day in Christian year or the message of the sermon. As you saw above, we can mention Jesus' specific concern and his ministry to the people on a special day of a year. The invitation openly invites all the people attending the service. Jesus' table is a open table, and his invitation is an open invitation

Prayer of confession, and Declaration of Pardon(or Words of Assurance)

A prayer of confession and words of assurance belong together. Neither should be used without the other. In a prayer of confession, the people confess the sin of which they are already aware. It is right and good that we confess we are sinners before God. Confession is to seek grace before God. We have to confess our corporate sin as a church as well as our individual sin.

All attendants may confess their sin in silence. Or they offer prayers of confession, following a written example. We usually have both.

Then comes the words of assurance. To be free from guilt, we need a conviction that we are forgiven our sin. Human beings can not forgive other's sin, only God can. Therefore, we have to hear the proclamation of pardon through the word of God.

Exchange of Peace

The exchange of peace is an act of reconciliation and blessing. It is based on New Testament Christian practice(Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26). Especially, Matt. 5:23-24 says, "Therefore, If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and reconciled to your brother; then come and offer your gift." It's not simply our peace but the peace of

Christ that we offer.

The gestures and words are used variously depending on the nature of the occasion. At this time we walk around, meet as many people as possible, shake hands and say, "The peace of Christ be with you" or "God bless you." This is not a ritual of friendship or welcoming of visitors, but a celebration of sharing the grace which God gives to the forgiven.

The Great Thanksgiving

As Jesus gave thanks over the bread and cup, so does the pastor. The pastor stands behind the Lord's table. After an introductory dialogue between the pastor and people, the pastor gives thanks appropriate to the occasion and remembers God's act of salvation. This part is used to emphasize Jesus' ministry as well as God's act of salvation. During this time the Lord's table is uncovered by lay helpers.

Then comes the words of institution of the Lord's Supper. The pastor takes and holds the bread or the cup. Usually we use a large uncut loaf of bread which is broken later and distributed to the people. A loaf of bread symbolizes that the church is one body in Christ. A large cup, the chalice, is also a symbol of unity in Christ. We use grape juice instead of wine. It enables children and the youth group to participate in the eucharist.

After the words of institution comes the invocation for the presence of the Holy Spirit. The pastor invokes that the Holy Spirit comes to the people and the gifts of bread and

wine, that the bread may be the body of Christ for us, and that we, the church, may be the body of Christ for the world. And the great thanksgiving concludes with praise to the trinity.

Lord' Prayer

All participants pray the Lord's Prayer. This makes a bridge between the first pair of actions in Holy Communion (Thanksgiving) and the second pair (Communion). It is both the sublime climax of our thanksgiving to God and the verbal entrance into a communion with a God that is holy beyond words.

The pastor calls the people to pray the Lord's Prayer with this invitation: "And now, with the confidence of children of God, let us pray: ....."

Distribution of the Elements

The pastor, still standing behind the Lord's table, lifts the unbroken and uncut loaf of bread in full view of the congregation and breaks it by hand with appropriate words. The pastor, then, raises the cup with appropriate words.

Following the breaking of the bread and the raising of the cup, the pastor announces that the table is ready and that people come to be served. All who intend to lead a Christian life, together with their children, are invited to receive the bread and cup. We do not reject anyone who wants to receive.

At this time laypersons assist the pastor in giving the

bread and cup. We say as we give, "*Name,* the body of Christ, given for you", and "*Name*, the blood of Christ, shed for you."

During the giving of the bread and cup, the organist plays music. The music is carefully selected according to the day or season of the Christian year. The music playing in the eucharist is very important because it controls the mood of the eucharist.

After the people have been served, the Lord's table is set in order.

Prayer of Thanksgiving

After the distribution of the elements, a brief prayer of thanksgiving is prayed in unison. It is to express our thanks to God for peace, hope, and joy through Jesus Christ. It is to ask for the continuing love and concern of God.

Closing Hymn

Music is so powerful that it gives people confidence, and makes them decide to do something. At this point we sing a hymn of thanksgiving or consecration to service in the world.

Words of Commitment

We could have either a closing hymn or words of commitment at the conclusion of the eucharist. But we have both. Once again, it makes the community respond to the love and grace of God. Here we express our thanks to God, ask for the oneness in Christ's love, and decide to do our mission in

the presence of the Lord.

Benediction

Benediction is to bless the community. They are dismissed and go into the world as disciples of Christ. During their stay in the world, they need the blessing of God to be faithful disciples of the Lord. The pastor blesses them in full scale.

CHAPTER V

EVALUATION

The evaluation of this project was done in two ways. The first one was through the context associates who were selected before the implementation of the project. The other one was through the questionnaires from those sixty-one persons who had attended all the sessions. The result was almost the same, but I was able to have more specific and detailed evaluation from the conversation with the context associates.

The Evaluation from the Context Associates

The evaluation with the context associate was not done scientifically. In the meeting with them, I used several questions to know what they thought about the eucharist, and what they were thinking after finishing the project. I will list the questions asked and responses to them.

(What was your pre-understanding about the eucharist? What do you think was the eucharist?)

It is to remember Jesus' death on the cross.

It is a ceremony to participate in Jesus's suffering.

Personal meeting with Christ.

To experience oneness with Christ.

To commit ourselves for Jesus' ministry.

(In what mood do you think we should perform the eucharist?)

It should be done in memorial.

In reverence and solemnity.

In thanksgiving.

(How frequently have they performed the communion in the churches you attended in Korea, other cities or towns in America, and here?)

They had it twice a year, that is, Easter and Christmas.

They performed the eucharist on a special day or occasions, like Good Friday and a retreat meeting.

Generally speaking they performed it only few times a year and I think it's because Korean churches have emphasized the word of God rather than the sacraments.

So far we have seen what the pre-understanding about the eucharist is. As we saw from the responses of the pastors in America to the questionnaire in chapter IV, they, the pastors and laypersons, have the same understanding about the eucharist. They emphasize the cross, the suffering, and the death of Jesus. The modes of our participation is memorial and recollection. They put importance in individual experiences rather than community celebration in the eucharist.

I asked questions about their feelings, new information learned, their realizations, and attitudes changed from the eucharist we performed in this project.

(Since we finished the implementation of the project, do you take the eucharist as a Christian meal or memorial service?)

In his lectures, the pastor has emphasized the celebratory aspect of the eucharist. If the eucharist should be celebrated, I think it's right to understand it as a Christian meal.

From this project my understanding has changed from memorial service to a feast with Christ.

But I think there should be still memorial mood as well as celebration. Korean mentality is more familiar with the memorial mode than celebration because they have a lot of tragic experiences and used to endure with them.

I think the memorial mode in Korean churches has to do with ancestor worship.[1] I guess that this ancestor worship was connected with the passage I Cor. 11:26 and this has influenced the eucharistic performance in Korean churches. Therefore we need to change the eucharistic mode from mere recollection to celebration, keeping a positive aspect of the memorial mode in our eucharist.

(If the eucharist is a Christian meal, What is the difference between the eucharist and other meals, and how do we approach other meals in this respect?)

In the eucharist there is a blessing over the bread and wine. In this respect the blessing makes the meal holy, and all the meals in our lives can have a eucharistic feature through blessing.

The important thing in the eucharist is the work of the Holy Spirit. The Holy Spirit makes us see the presence of Jesus and the meal sacred with Jesus Christ.

The meal gives us strength for the body. The eucharist gives us strength for spiritual life, so that it makes us continue the pilgrimage until we reach the table of the heavenly banquet.

We participate in this meal with thanksgiving because Jesus Christ sacrifices himself and gives his body and blood to save us.

In participating at the eucharist, we have responsibility as those who have Christ's life, to the neighbor and to the world.

(Who can come to the Lord's Table?)

I have thought that only the baptized can come to the Lord's Table. And many churches forbid the unbaptized to

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[1]Koreans usually have memorial worship for their parents, grand parents, or great grand parents, on the day when they were past away in remembrance of them.

participated in the eucharist.

I understood that those who have thoroughly repented of their sin can receive the body and blood of Christ.

The pastor mentioned several times that the Lord's Table is an open table. I think that's right because Jesus invited everyone and he even ate with tax collectors and prostitutes in the scripture. Anyone can come. But the confession that he/she is a sinner is needed.

Certain churches exclude the children in the eucharist. However, if the sinners and outcasts were invited by Jesus, it has to be opened to the children.

(What meaning does the eucharist have in community life?)

The eucharist is not an individual matter, but a community matter. It helps us remember we are the church, the body of Christ.

Many Korean churches use wafers or the bread which is cut and individual cups. But we use one loaf of bread and a large cup. I think they were so meaningful to remind us that we are one body.

Actually we have several groups in our church. I think we still need to emphasize that we are the body of Christ through sermon and more frequent communion.

Yes, we have to try to overcome some obstacles created by age, race, economics, and education. And I think the eucharist can do a lot.

(Have you experienced oneness in recent eucharists? Have you felt the sense of celebration?

The eucharists during this project were more meaningful to me than other times.

The "Exchange of peace" in order was good for me. I think it is better that we come to the unfamiliar members who are with us and share peace.

How about everybody joining hands, when singing the closing hymn?

We could feel oneness. But we need it more strongly.

To create oneness all the members need to try to recognize the new members in fellowship time as well as in the eucharist.

Since this project was implemented, our understanding about the eucharist has been changed a lot. So I can say that now we can begin to celebrate our life and our salvation through the eucharist.

(How were the sermons during this project?)

I think it opened my eyes to see the entire life of Jesus in eucharistic celebration.

The preaching made the Holy Communion more meaningful.

Not only the sermon made the eucharist more meaningful, but also the eucharist helped us understand the sermon more deeply.

(What do you think about the liturgy?)

I think it was well designed.

We usually haven't had the liturgy in written form, we just watched what the pastor was doing in the eucharist. The only thing we did was to receive the bread and wine. It was good to have liturgy in written form and follow it in the eucharist.

It was good to act and respond in the order like common prayer, litany, exchange of peace, and word of commitment.

As we have seen through the responses to the question, the result of the evaluation of the project is very positive. The most important thing I want to mention from the result is that a change in their understanding of the eucharist has taken place. The change in the congregation began from a change in their understanding.

As a result the mode and the mood of the eucharist has been changing. The result is not perfect. But through continuous efforts in teaching and preaching, the congregation will continue to grow toward the perfection. I believe we will celebrate our life in Christ more fully in the future.

The Result from the Questionnaire

The questionnaire has Twenty-five questions in five sections, which are worship and liturgy in general, lectures, sermons, the liturgy itself, and the frequency and mode of the eucharist. The participants are to mark one of the five different levels in each question. sixty-one members participated in the evaluation. They are very active members from different groups in terms of sex, age, education, and church career.

Worship and Liturgy in General

	Absolutely Yes	relatively Yes	hard to answer	Relatively No	Absolutely No
1. Liturgy is very important in worship.	52	8	1		
2. Worship should be done in strict order.	46	12	2		
3. The liturgy has remarkable impact on worship	37	19	1	3	
4. Liturgy in our worship is too formalized.	2	14	7	28	8
5. We have recently experienced boredom in worship.	51	7	1	1	
6. Attendance in worship is very important in Christian life.	45	16			
7. We experienced that worship is bored recently.	2	16	4	19	15
8. We must have communal worship life rather than individual.	27	21	1	6	4
9. The eucharist is very important in worship life.	50	8		2	
10. The eucharist means a lot to me.	38	18	3		

The responses show that generally speaking, worship and liturgy in our church is not OK. The congregation wants worship to be performed in order and solemnity. They understand the importance of the liturgy and its affect on worship. They especially know how important the eucharist is in Christian worship life.

About the Lecture on the Eucharist

	Absolutely Yes	Relatively Yes	Hard to answer	Relatively No	Absolutely No
1. The lecture is well organized.	42	14	4		
2. It gave me a lot of new information.	31	20	3	7	
3. It influenced to the eucharist on the next Sunday a lot.	23	29	5	2	
4. We have to celebrate rather than mourn during the eucharist.	38	14	6	1	1

I think the congregation has not had enough opportunities to learn about the eucharist. Even as a pastor, I didn't know much about the eucharist. I have hardly seen Korean churches teach about the eucharist to their congregation to have meaningful experiences in the eucharist.

I believe that my congregation learned a lot through the lectures during this project. Now they extent their understanding about the eucharist from the Last Supper to all meals in every day, from the past to the future, and from the memorial and recollective mode to celebration with risen Lord.

Learning can change the concept, and the concept can change the behavior, and the behavior can change the community. Our faith seeks understanding. We have to offer to the congregation opportunities to understand our Christian faith, so that we can help them grow as mature Christians.

About the Sermons

	Absolutely Yes	Relatively Yes	Hard to Answer	Relatively No	Absolutely No
1. The sermons were well matched with the eucharist.	34	19	6	2	
2. The balance between the sermon and the eucharist is necessary.	28	30		4	

3. The sermon made us understand the eucharist.	22	31	4	4
4. The sermon is more important than the sacrament.	35	11	8	5

One of the most important roles of the sermon is teaching. As I look at the results, it seems like my goal in teaching through the sermon was achieved. I use the lectionary which not only gives consistency to the theme of the Gospel, but also gives us the opportunity to cover the entire ministry of Jesus. So we can easily match and balance between the sermon and the eucharist. The result shows that to us.

However, there is still a tendency to put the importance on the sermon. I think that it's a stream in our Protestant Church. Therefore we don't have to try to change that. Instead we need to try to give balance to this tendency.

About the Liturgy of the Eucharist

	Absolutely Yes	Relatively Yes	Hard to Answer	Relatively No	Absolutely No
1. We celebrated our salvation in the eucharist.	19	23	8	9	1
2. The eucharists during this project were more meaningful than other times.	21	25	5	9	
3. We felt the presence of the Lord and oneness among us.	33	15	9	4	
4. The liturgy was well organized.	32	19	5	2	

The result shows that the eucharist helped us celebrate our salvation. Many members responded that they felt a celebrating spirit. They had meaningful experiences during the eucharist. I think this is the result of intentional efforts to change their views on the eucharist.

Another important factor in the eucharist is liturgy. It

is the channel through which the Holy Spirit works. Well organized liturgy can bring us meaningful experiences of celebration through the presence of the Holy Spirit. Therefore, I think we need to develop and organize good liturgy which will help the Holy Spirit work throughout the time.

About the Frequency and the Mode of the Eucharist

1. Choose the frequency you prefer.
   (5) Every week
   (30) Once a month
   (20) Once in a quarter
   (6) Once or twice a year
2. What kinds of bread do you prefer?
   (20) Bread cut into pieces
   (17) Wafers
   (23) Uncut one loaf of bread
3. What kinds cup do you like?
   (27) Individual cup
   (33) A large cup

According to the result, more than half among sixty-one members prefer to have the eucharist more than once a month. It means that they have had meaningful experiences and have celebrated their salvation with joy, festivity, and thanksgiving during this project. It can be said through these results that the project was successful.

CHAPTER VI

CONCLUSION

The project has given both my congregation and myself the opportunity to grow. I believe that I have been ordained to the ministry to lead the congregation of which I am in charge. I am to empower them to live as a community of faith. I primarily have the responsibility of the spiritual welfare of my congregation. My duty is to lead them as I serve them through proclaiming the faith, building a strong community, and making them serve the world.

I began this project with the confidence that, through the eucharist, I can build up a strong community to serve the world. The results were successful. My congregation is changing. I have a vision that both my congregation and I will grow continuously in the future through the eucharistic celebration. The eucharist is a marvelous means of the grace of God through which we confront the innermost love of God.

My congregation also had a great opportunity to learn and to grow together. Their understanding of the grace has been changing. The realm of their faith and practice has been broadening. The project opened their eyes widely. The following points can be made in conclusion.

The first point is the importance of teaching. As long

as we have old understandings, renewals can never happen in our lives. Renewal begins with a change in understanding. In order to change the former understanding of the congregation, we have to teach them.

Korean churches, including my congregation, hardly have had chances to learn about the eucharist. They had misunderstandings of the eucharist which were one-sided. With this, they couldn't celebrate their life through the eucharist. While the Christ is risen and present himself among us, they are still mourning.

Intentional efforts were necessary to change the mood. It should be built into church school curricula for children, youth, and adult class. It should be extended into all of the church's programs and activities. Eucharistic reform and renewal should take place in our churches.

Secondly, there should be a balance between the sermon and the eucharist in the church. The sermon is to proclaim that Jesus Christ is the Lord, and the sacraments are to confirm it in the life of the church and all its activities. An unbalance between these two keeps the church from functioning in its fullest capacity.

Protestants have always believed in the supremacy of the word. But it's time to strike a balance between the word and the sacraments. The sermon, the word of God, gives meaning and direction to the eucharist, and the eucharist, the act of God, gives vision and concreteness to the sermon.

Without the sermon the meal is a mere meal, but with the word of God it becomes a eucharist. On the contrary, without the eucharist, the sermon is not embodied and enacted. It is nothing but empty words. But with the eucharist, the sermon is alive and makes our eyes open to a vision for now and the future. Therefore we need balance in our worship.

Thirdly, we should celebrate our life and salvation through the eucharist. Our life, the gift of God, is to be celebrated. God incarnated Himself and took the very nature of a human being. Jesus Christ, the incarnated God, gave himself thoroughly to save us from sin and death, and to restore to us the joy of life in Christ.

Jesus Christ began his ministry at a joyful place, a wedding. He turned the water into wine for the joyful party. He had parties with those who suffered, hurt, and hungered. He broke the boundaries of our puny notions of God, religion, right and wrong, good and bad. Life is for joy and festivity.

Jesus Christ incarnates himself again at the Lord's Table. The bread and wine are the sign that he is with us and he is for us. The eucharist is a banquet of the heavenly kingdom in which there are thanksgiving to the father, remembrance of Jesus Christ, work of the Holy Spirit, and fellowship of the saints. Through the eucharist we are celebrating the past, the present, and the future. Let us celebrate our lives.

The project was successful and has contributed to the

ministry of our church. This model can be used in other churches and in the future. In the days of when the importance of the eucharistic ministry is increasing, this model can be re-enacted in any Protestant church regardless of the size, location, or denomination. I especially believe that it will bring many fruits in the Korean church context and make the communities spiritually rich.

APPENDIX I

QUESTIONNAIRE

Please check you age group.
( )30's ( )40's ( )50's ( )60's

1. How often do you perform the eucharist in your church?
( )Once a month
( )Every other month
( )Once in a quarter
( )Once or twice a year

2. If you perform the eucharist once a month or every other month, what is reason?
( )Because we can experience the grace of God deeply through the eucharist.
( )To renew the worship for meaningful experience.
( )The congregation want it.
( )Others. If you marked here, discuss more detail.

3. If you perform the eucharist once or twice a year, why do you do that?
( )It's because Korean churches do that traditionally.
( )The eucharist does not give meaning.
( )Having the eucharist too often, it's meaning can be fade away.
( )Others. If you marked here, discuss more detail.

4. In what mood do you think should the eucharist be done?
( )In joy and festivity.
( )In mourning and memorial.
( )In reverence and solemnity.
( )In thanksgiving.

5. In what mood have you performed it in your church?
( )In joy and festivity.
( )In mourning and memorial.
( )In reverence and solemnity.
( )In thanksgiving.

6. What is your personal view to the eucharist as a pastor?
( )Christian meal.
( )Memorial and recollection of the suffering and death of Jesus.
( )Fellowship with Christ and others.
( )Foretasting of the heavenly banquet.
( )Others. Give details.

7. Which liturgical order do you use in your church?
( )The liturgy of Korean Methodist Church.
( )The liturgy of United Methodist Church.
( )Others. Describe more detail.

Thank you very much for taking time. When you mail it back to me, please attach a bulletin of eucharistic service.

APPENDIX II

QUESTIONNAIRE

Sex: ( )M ( )F
Age: ( )20's ( )30's ( )40's ( )50's ( )60's
( )Over 60's
Church career: ( )Under 5 years ( ) 5-10 years
( )11-15 years ( )16-20 years
( )20-30 years ( )More than 30 years
Education: ( )Middle school ( )High school ( )College
( )Above college

A. Worship and Liturgy in General

	Absolutely Yes	Relatively Yes	Hard to Answer	Relatively No	Absolutely No
1. Liturgy is very important in worship.	( )	( )	( )	( )	( )
2. Worship should be done in strict order.	( )	( )	( )	( )	( )
3. Liturgy has remarkable impact on worship.	( )	( )	( )	( )	( )
4. Liturgy in our worship is too formalized.	( )	( )	( )	( )	( )
5. We experience God's presence in worship.	( )	( )	( )	( )	( )
6. Attendance in worship is very important in Christian life.	( )	( )	( )	( )	( )
7. We recently experienced boredom in worship.	( )	( )	( )	( )	( )
8. We must have communal worship life rather than individual one.	( )	( )	( )	( )	( )
9. The eucharist is very important in worship life.	( )	( )	( )	( )	( )
10. The eucharist means a lot to me.	( )	( )	( )	( )	( )

B. About the lectures

1. The lecture is well organized.	( )	( )	( )	( )	( )
2. It gave me a lot of new information.	( )	( )	( )	( )	( )
3. It influenced to the eucharist on the next Sunday a lot.	( )	( )	( )	( )	( )
4. We have to celebrate the eucharist rather than to mourn.	( )	( )	( )	( )	( )

C. About the Sermons

1. The sermons were well matched with the eucharist.	( )	( )	( )	( )	( )
2. The balance between the sermon and the eucharist					

is necessary.	( )	( )	( )	( )	( )
3. The sermon made us understand the eucharist.	( )	( )	( )	( )	( )
4. The sermon is more important than the sermon.	( )	( )	( )	( )	( )

D. About the Liturgy

1. We celebrated our salvation in the eucharist.	( )	( )	( )	( )	( )
2. The eucharists during this project were more meaningful than other times.	( )	( )	( )	( )	( )
3. We felt the presence of the Lord and oneness among us.	( )	( )	( )	( )	( )
4. The liturgy was well organized.	( )	( )	( )	( )	( )

E. About the frequency and the Mode

1. Choose the frequency you prefer.
   ( ) Every week
   ( ) Once a month
   ( ) Once in a quarter
   ( ) Once or twice a year

2. What kinds of bread do you prefer?
   ( ) Bread cut into pieces
   ( ) Wafers
   ( ) Uncut one loaf of bread

3. What kind of cup do you like?
   ( ) Individual cup
   ( ) A large cup

APPENDIX III

1994년 10월 2일 24권 - 40호

데이튼한인연합교회

담임목사 송성엽

Rev. Sung Youb Song

Dayton Korean United Methodist Church

2675 Galewood St., Dayton, OH 45420

Office: (513) 294-2018
Home: (513) 436-3703

19th Sunday After Pentecost

FOR WORLD COMMUNION SUNDAY

Worship 1 9:00 Liturgist: Rev. H. Joo
Wroship 2 11:00

Acolyte ---------- J. Rocheleau
Call to Worship ---------- Psalm 25: 1-5 ---------- Liturgist
*Opening Praise ---------- No. 37 ---------- Together
*Responsory ---------- No. 54 ---------- Together
*Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Worship 1 Mr. S. Kim
Worship 2 Mr. J. Chung
The Apostles' Creed ---------- Together
Responsive Song ---------- Choir
*Hymn ---------- No. 411 ---------- together
Offering ---------- The Creation (J. Hyden) ------- Mr. Y. Kim
Ushers: Mr. & Mrs. Phillips, Mrs. B. Kim
*Doxology ---------- No. 1 ---------- Together
Announcement ---------- Liturgist
Scripture ----------John 2:1-11 ---------- Liturgist
Anthem ---------- Choir
Sermon ---------- True Joy of Life -------- Rev. S.Y. Song

Lord's Supper

The Invitation

Prayer of Confession

Eternal God of all people and places, we confess to you our lack of oneness with our human sisters and brothers as we begin this celebration of unity in Christ. We have closed our ears to voices of pain, and of wisdom, when they speak in accents other than our own. We have lacked the vision to see that people living in places we call foreign are as surely your children as we are. Our sensibilities are jarred even by the way our nearest neighbors express their faith in Christ. We cling to the pride of nation and denomination as if we had a special claim on truth and leadership. Gracious God, forgive us, and renew a right spirit within us, a spirit of compassion, understanding, and humility. Fill us with the vision of unity in Christ, and enable us to incarnate Christ's love, so that we may worthily partake in the body of Christ and the wine of the new covenant. Amen.

Words of Assurance

The Great Thanksgiving

Leader: The Lord be with you.
People: **And also with you.**
Leader: Lift up your hearts.
People: **We lift them up to the Lord.**
Leader: Let us give thanks to the Lord our God.
People: **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth. You have made from one every nation and people to live on all the face of the earth. And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna
in the highest. Blessed is he who comes in the name
of the Lord. Hosanna in the highest.**

Holy are you, and blessed is your Son Jesus Christ.
By the baptism of his suffering, death, and resurrection you gave birth to your Church, delivered us from slavery to sin and death, and made with us a new covenant by water and the Spirit. He commissioned us to be his witnesses to the ends of the earth and to make disciples of all nations, and today his family in all the world is joining at his holy table. On the night in which he gave himself up for us, he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat: this is my body which is given for you. Do this in remembrance of me"
When the supper was over he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you: this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me."
And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ's offering for us as we proclaim the mystery of faith.

**Christ has died: Christ is risen:
Christ will come again.**

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood.
Renew our communion with your Church throughout the world, and strengthen it in every nation and among every people to witness faithfully in your name. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet
Through your Son Jesus Christ, with the Holy Spirit in your holy Church all honor and glory is yours, almighty Father, now and for ever.
Amen.

Lord's Prayer

Distribution of the Elements

Prayer of Thanksgiving

God of new life, with joy we have received this sacrament of bread and wine, giving you thanks for Jesus Christ, our peace and our hope. Unite your church throughout the world in continuing Christ's ministry of love nad servanthood, that your name may be praised in all the earth.

Hymn ---------- No. 495 ---------- Together

Words of Committment

Leader: We did this Holy communion which the Lord did in the night that he was betrayed.
People: **O Lord, We give thanks to you**
Leader: Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.
People: **O Lord, Let us be one in your love.**
Leader: Go forth into the world. As disciples of Jesus Christ, serve the world and preach he Gospel.
People: **O Lord, be with us to the end of the age.**

Benediction ---------- Rev. S. Song

* Standing *

1994년 10월 30일 24권 - 44호

데이튼한인연합교회

담임목사 송성엽

Rev. Sung Youb Song

Dayton Korean United Methodist Church

2675 Galewood St., Dayton, OH 45420

Office: (513) 294-2018

Home: (513) 436-3703

23th Sunday After Pentecost

Worship 1 9:00 Liturgist: Rev. H. Joo
Wroship 2 11:00

Acolyte ---------- J. Rocheleau
Call to Worship ---------- Psalm 146:1-5 ---------- Liturgist
*Opening Praise ---------- No. 34 ---------- Together
*Responsory ---------- No. 50 ---------- Together
*Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Worship 1 Mr. S. Moon
Worship 2 Mr. M.P. Han
The Apostles' Creed ---------- Together
Responsive Song ---------- Choir
*Hymn ---------- No. 326 ---------- Together
Offering ---------- Together
Ushers: Mr. & Mrs. Phillips, Mrs. B. Kim
*Doxology ---------- No. 1 ---------- Together
Announcement ---------- Liturgist
Scripture ---------- Luke 14: 15-24 ---------- Liturgist
Anthem ---------- Choir
Sermon --- The Banquet of the Kingdom of God - Rev. S.Y. Song

Lord's Supper

The Invitation

Prayer of Confession

All: O living Christ, as we gather at your table we are aware that sometimes our love toward God grows cold, and our willingness to grows lukewarm. Forgive us, and grant that all those who have sealed by your name may faithfully keep their vows, and thus receive the crown of life. Amen

Leader: In baptism we have been marked with the life of Christ, and set free from sin and death. To Christ be praise and glory!

Peaple: Alleluia! Amen.

Ehchange of Peace Together

The Great Thanksgiving

Leader: The Lord be with you.
People: **And also with you.**
Leader: Lift up your hearts.
People: **We lift them up to the Lord.**
Leader: Let us give thanks to the Lord our God.
People: **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth. By your appointment the seasons come and go. You bring forth bread from the earth and create the fruit of the vine. You formed us in your image and made us stewards of your world. Earth has yielded its treasure, and from your hand we have received blessing on blessing. And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Holy are you, and blessed is your Son Jesus Christ.
Though he was rich, yet for our sake he became poor. When hungry and tempted, he refused to make bread for himself that he might be the bread of life for others. When the multitudes were hungry, he fed them. He broke bread with the outcast but drove the greedy from the temple. By the baptism of his suffering, death, and resurrection you gave birth to your Church, delivered us from slavery to sin and death, and made with us a new covenant by water and the Spirit.
On the night in which he gave himself up for us, he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat: this is my body which is given for you. Do this in remembrance of me" When the supper was over he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you: this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me."
And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ's offering for us as we proclaim the mystery of faith.

Christ has died: Christ is risen:
Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. By your Spirit makes us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church all honor and glory is yours, almighty Father, now and for ever. Amen.

Lord's Prayer

Distribution of the Elements

Prayer of Thanksgiving

God Almighty, who is and who was, we give you thank that you have taken your great power and have begun to reign! We thank you for this feast of love and victory, which is a foretaste of the day when all the faithful shall gather, reunited with Christ the Lamb. May that day come soon! Give us courage to serve you incostly obedience, that your ways of justice and truth may triumph on this earth. Amen.

*Hymn ---------- No. 495 ---------- Together

Words of Committment

Leader: We did this Holy communion which the Lord did in the night that he was betrayed.
People: **O Lord, We give thanks to you**
Leader: Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.
People: **O Lord, Let us be one in your love.**
Leader: Go forth into the world. As disciples of Jesus Christ, serve the world and preach he Gospel.
People: **O Lord, be with us to the end of the age.**

*Benediction ---------- Rev. S. Song

* Standing *

1994년 11월 27일 24권 - 48호

데이튼한인연합교회

담임목사 송성엽

Rev. Sung Youb Song

Dayton Korean United Methodist Church

2675 Galewood St., Dayton, OH 45420

Office: (513) 294-2018
Home: (513) 436-3703

First Sunday of Advent

(Communion Service)

Worship 1 9:00 Liturgist: Rev. H. Joo
Wroship 2 11:00

Acolyte ---------- Jiyun Kim
Call to Worship ---------- Psalm 25:1-5 ---------- Liturgist
*Opening Praise ---------- No. 15 ---------- Together
*Responsory ---------- No. 55 ---------- Together
*Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Worship 1 Mr. W.K. Park
Worship 2 Mr. J. D. Kim
The Apostles' Creed ---------- Together
Responsive Song ---------- Choir
*Hymn ---------- No.104 ---------- Together
Offering ---------- Together
Ushers: Mr. & Mrs. B.H. Chung, Mr. W.B. Roh
*Doxology ---------- No. 1 ---------- Together
Announcement ---------- Liturgist
Scripture ---------- Zechariah 9:11-17 ---------- Liturgist
Anthem ---------- Choir
Sermon ---------- **Waiting in Hope** ------- Rev. S.Y. Song

Lord's Supper

The Invitation

Prayer of Confession

Merciful God, we confess that we have not loved you with our whole heart. We have failed to be an obedient church. We have broken your law, we have rebelled against your love, we have not loved our neighbors, and we have not heard the cry of the needy. Forgive us, we pray. Free us for joyful obedience, through Jesus Christ our Lord. Amen.

Leader: Hear the good news: Christ died for us while we were yet sinners: that proves God's love toward us. In the name of Jesus Christ, you are forgiven!

Peaple: **In the name of Jesus Christ, you are forgiven!**

Together: **Glory to God. Amen**

Exchange of Peace Together

The Great Thanksgiving

Leader: The Lord be with you.
People: **And also with you.**
Leader: Lift up your hearts.
People: **We lift them up to the Lord.**
Leader: Let us give thanks to the Lord our God.
People: **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth. You formed us in your image and breathed into us the breath of life. When we turned away, and our love failed, your love remained steadfast. You delivered us from captivity, made covenant to be our sovereign God, and spoke to us through your prophets, who looked for that day when justice shall roll down like waters and righteousness like an ever-flowing stream, when nation shall not lift up sword against nation, neither shall they learn war anymore. And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Holy are you, and blessed is your Son Jesus Christ.
Whom you sent in the fullness of time to be a light to the nations. You scatter the proud in the imagination of their hearts and have mercy on those who fear you from generation to generation. You put down the mighty from their thrones and exalt those of low degree. You fill the hungry with good things, and the rich you send empty away. Your own Son came among us as a servant. He humbled himself in obedience to your will and freely accepted death on a corss. By the baptism of his suffering, death, and resurrection you gave birth to your Church, delivered us from slavery to sin and death, and made with us a new covenant by water and the Spirit.
On the night in which he gave himself up for us, he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat: this is my body which is given for you. Do this in remembrance of me" When the supper was over he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you: this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me."
And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ's offering for us as we proclaim the mystery of faith.

Christ has died: Christ is risen:
Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. By your Spirit makes us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church all honor and glory is yours, almighty Father, now and for ever. **Amen.**

Lord's Prayer

Distribution of the Elements

Prayer of Thanksgiving

Eternal God, we give you thanks for this holy mystery in which you have given yourself to us. Grant that we may go into the world in the strength of your Spirit, to give ourselves for others, in the name of Jesus Christ our Lord. Amen.

*Hymn ---------- No. 105 ---------- Together

Words of Committment

Leader: We did this Holy communion which the Lord did in the night that he was betrayed.

People: **O Lord, We give thanks to you**

Leader: Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.

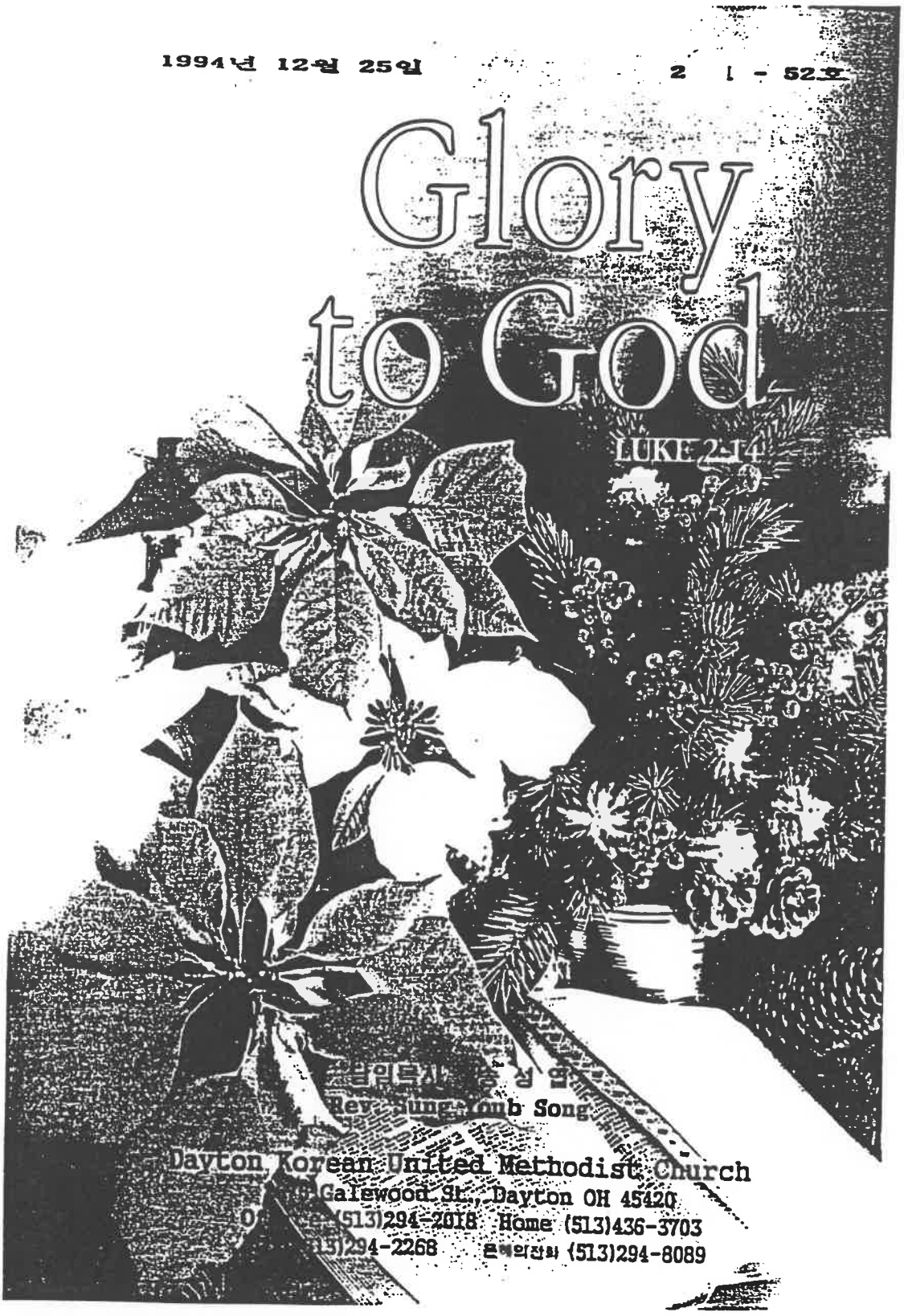
People: **O Lord, Let us be one in your love.**

Leader: Go forth into the world. As disciples of Jesus Christ, serve the world and preach the Gospel.

People: **O Lord, be with us to the end of the age.**

*Benediction ---------- Rev. S. Song

* Standing *


1994년 12월 25일
2 1 - 52호
Glory
to God
LUKE 2:14
Rev. Sung Toub Song
Dayton Korean United Methodist Church
Gatewood St., Dayton OH 45420
(513)294-2018 Home (513)436-3703
(513)294-2268
(513)294-8089

Christmas(4th Sunday of Advent)

Worship 1 9:00 Liturgist: Rev. H. Joo
Wroship 2 11:00

Acolyte ---------- Michelle Muse
Call to Worship ------ Isaiah 9:2-3, 6-8 ---------- Liturgist
* Opening Praise ---------- No. 37 ---------- Together
* Responsory ---------- No. 57 ---------- Together
* Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Worship 1 Mrs. H. Park
Worship 2 Mr. W. Park
The Apostles' Creed ---------- Together
Responsive Song ---------- choir
* Hymn ---------- No.123 ---------- together
Offering ---------- Together
Usher: Mr. Oswald Mr. & Mrs. Yong Tae Noh
* Doxology ---------- No. 1 ---------- Together
Announcement ---------- Liturgist
Anthem ---------- Choir
Scripture ---------- Liturgist
Luke 2:8-14
Sermon ---------- Rev. S.Y. Song
Good News of Great Joy

[Ceremony of Infant Baptism]

[Lord's Supper]

The Invitation

Prayer of confession

Faithful God, we rejoice that you have sent us your promised Christ. And yet, O God, we confess that we are still not ready for Christ's coming; we are reluctant to live as though the whole earth were your domain. We know the story-the shepards, the angels, the magi- but we don't fully understand what it means. Awaken us to your Spirit, let Christ's birth make a difference in our lives, and grant us your peace, through the grace of Jesus Christ. Amen.

Words of Assurance

Hear the good news: Christ died for us while we were yet sinners; that proves God's love toward us. In the name of Jesus Christ you are forgiven! **Glory to God. Amen**

Exchange of Peace ---------- Together

The great Thanksgiving ---------- Together

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you. Father Almighty, Creator of heaven and earth.

You created light out of darkness and brought forth life on the earth. You formed us in your image and breathed into us the breath of life. When we turned away, and our love failed, Your love remained steadfast. You delivered us from captivity, made covenant to be our sovereign God, and spoke to us through Your prophets. You loved the world so much You gave Your only Son Jesus Christ to be our Savior.
As the angels sang glory to You in the highest and peace to Your people on earth, so with Your people on earth and all the company of heaven we praise Your name and join their unending hymn:

Holy, holy, holy, God of power and might, heaven and earth are full of Your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Holy are You, and blessed is Your Son Jesus Christ. As Mary and Joseph went from Galilee to Bethlehem and there found no room so Jesus went from Galilee to Jerusalem and was despised and rejected.
As in the poverty of a stable Jesus was born, so by the baptism of His suffering, death and resurrection you gave birth to Your church, delivered us from slavery to sin and death and made with us a new covenant by water and the Spirit.
As Your Word became flesh, born of a woman, on that night long ago, so on the night in which He gave Himself up for us he took bread, gave thanks to You, broke the bread, gave it to His disciples, and said: "Take, eat: this is my body which is given for you. Do this in rememberance of me." When the supper was over He took the cup, gave thanks to You, gave it to His disciples, and said: "Drink from this, all of you; This is my blood of the new covenant, poured out for you and for many for the

forgive s of sins. Do this, as often as you drink it, in remeberance of me." And so, in remeberance of these Your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrafice, in union with Christ's offering for us, as we proclaim the mystery of faith.

Christ has died, Christ is risen, Christ will come again.

Pour out your Holy Spirit on us, gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. By Your Spirit make us one with Christ, one with each other, and one in ministry to all the world until Christ comes in final victory and we feast at His heavenly banquet. Through Your Son Jesus Christ, with the Holy Spirit in your holy church, all honor and glory is Yours, Almighty Father, now and forever. **Amen.**

The Lord's Prayer

Giving the Bread and Cup

Prayer of Thanksgiving

Hymn ---------- No. 115 ---------- Together

Words of Committment

Leader: We did this Holy communion which the Lord did in the night that he was betrayed.

People: **O Lord, We give thanks to you**

Leader: Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.

People: **O Lord, Let us be one in your love.**

Leader: Go forth into the world. As disciples of Jesus Christ, serve the world and preach good News of His birth to save us.

People: **O Lord, be with us to the end of the age.**

Benediction ---------- Rev. S. Song

* Standing *

1995년 3월 5일 25권-10호

담임목사 송 성 엽
Rev. Sung Youb Song

부 목 사: 주 학 선 지휘자: 강성락
소속목사: 박 승 호 반주자: 이선옥, 강성희
전 도 사: 조 은 식 이순희

Dayton Korean United Methodist Church
2675 Galewood St., Dayton OH 45420
Office (513)294-2018 Home (513)436-3703
Fax (513)294-2268 은혜의전화 (513)294-8089

First Sunday of Lent
(Communion Service)

Worship 1 9:00
Wroship 2 11:00

Liturgist: Rev. H. Joo

Acolyte ---------- Grace Cheong
Call to Worship ---------- Psalm 91:9-16 ---------- Liturgist
*Opening Praise ---------- No. 44 ---------- Together
*Responsory ---------- No. 20 ---------- Together
*Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Worship 1 Mr. J. K. Kim
Worship 2 Mr. C.G. Hoang
The Apostles' Creed ---------- Together
Responsive Song ---------- Choir
*Hymn ---------- No. 431 ---------- Together
Offering ---------- Together
Ushers: Mr. & Mrs. Morgan, Mr. S. H. Sohn
*Doxology ---------- No. 1 ---------- Together
Announcement ---------- Liturgist
Scripture ---------- Luke 4:1-13 ---------- Liturgist
Anthem ---------- Choir
Sermon ---------- Who is Tempting Jesus -- Rev. S.Y. Song

Lord's Supper

The Invitation

Prayer of Confession

Merciful God, we confess that we have not loved you with our whole heart. We have failed to be an obedient church. We have broken your law, we have rebelled against your love, we have not loved our neighbors, and we have not heard the cry of the needy. Forgive us, we pray. Free us for joyful obedience, through Jesus Christ our Lord. Amen.

Leader: Hear the good news: Christ died for us while we were yet sinners: that proves God's love toward us. In the name of Jesus Christ, you are forgiven!
People: **In the name of Jesus Christ, you are forgiven!**
Together: **Glory to God. Amen**

Exchange of Peace Together

The Great Thanksgiving

Leader: The Lord be with you.
People: **And also with you.**
Leader: Lift up your hearts.
People: **We lift them up to the Lord.**
Leader: Let us give thanks to the Lord our God.
People: **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth. You Brought all things into being and called them good. From the dust of the earth you formed us into your image and breathed into us the breath of life. When we turned away, and our love failed, your love remained steadfast. When rain fell upon the earth for forty days and forty nights, you bore up the ark on the waters, saved Noah and his family, and made covenant with every living creature on earth. When you led your people to Mount Sinai for forty days and forty nights, you gave us your commandments and made us your covenant people. when your people forsook your covenant, your prophet Elijah fasted for forty days and forty nights; and on your holy mountain, he heard your still small voice. And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna
in the highest. Blessed is he who comes in the name
of the Lord. Hosanna in the highest.**

Holy are you, and blessed is your Son Jesus Christ. When you gave him to save us from our sin, your Spirit led him into the wilderness, where he fasted forty days and forty nights to prepare for his ministry. When he suffered and died on a cross for our sin, you raised him to life presented him alive to the apostles during forty days, and exalted him at you right hand. Now, when we your people prepare for th yearly feast of Easter, you lead us to repentance for sin and the cleansing of our hearts, that during these forty days of Lent we may be gifted and graced to reaffirm the covenant you made with us through Christ. On the night in which he gave himself up for us, he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat: this is my body which is given for you. Do this in remembrance of me" When the supper was over he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you: this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me." And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ's offering for us as we proclaim the mystery of faith.

Christ has died: Christ is risen:
Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. By your Spirit makes us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church all honor and glory is yours, almighty Father, now and for ever. **Amen.**

Lord's Prayer

Distribution of the Elements

Prayer of Thanksgiving

Eternal God, we give you thanks for this holy mystery in which you have given yourself to us. Grant that we may go into the world in the strength of your Spirit, to give ourselves for others, in the name of Jesus Christ our Lord. Amen.

*Hymn ---------- No. 285 ---------- Together

Words of Committment

Leader: We did this Holy communion which the Lord did in the night that he was betrayed.

People: **O Lord, We give thanks to you**

Leader: Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.

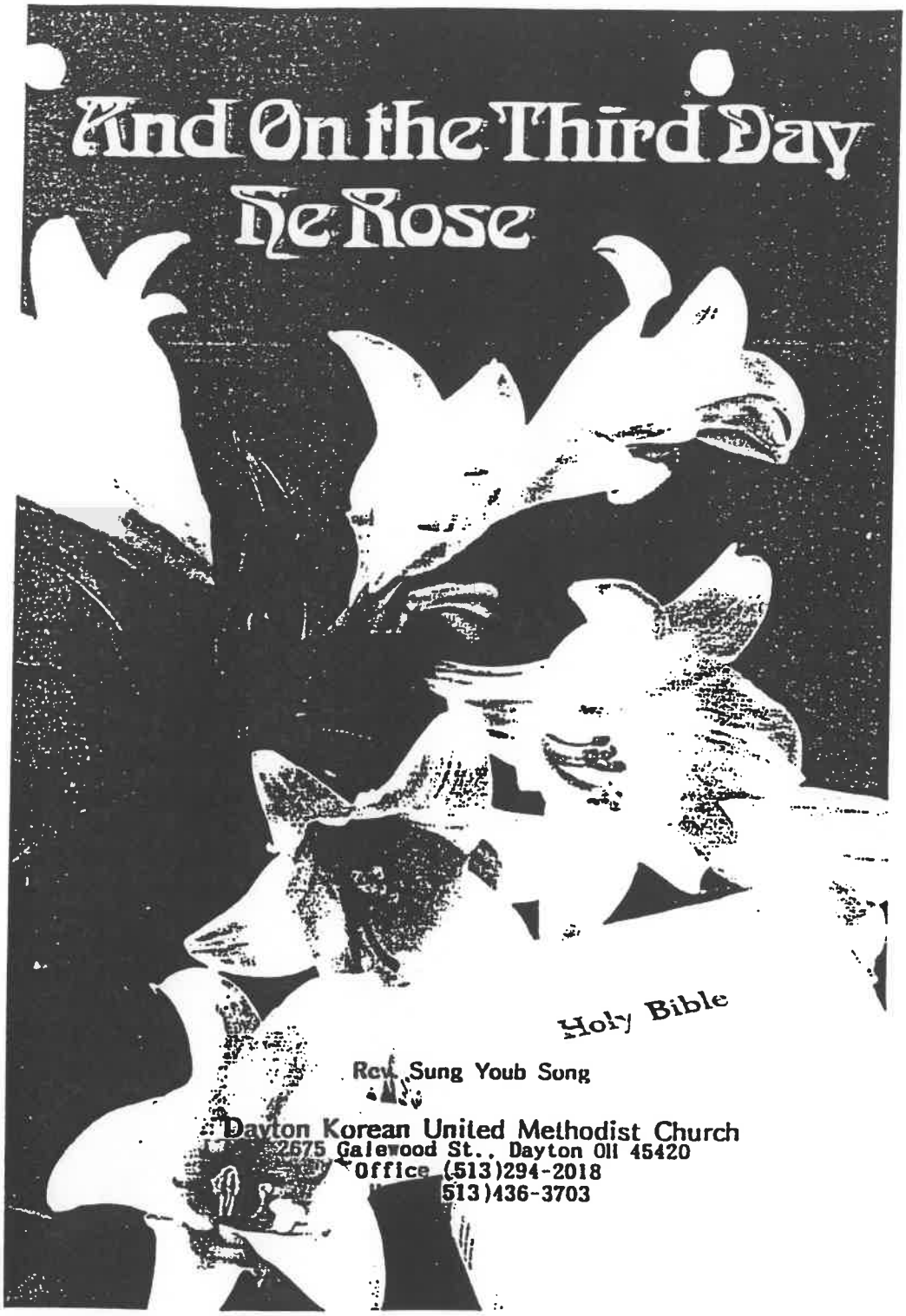
People: **O Lord, Let us be one in your love.**

Leader: Go forth into the world. As disciples of Jesus Christ, serve the world and preach the Gospel.

People: **O Lord, be with us to the end of the age.**

*Benediction ---------- Rev. S. Song

* Standing


And On the Third Day
He Rose
Holy Bible
Rev. Sung Youb Song
Dayton Korean United Methodist Church
2675 Galewood St., Dayton OH 45420
Office (513)294-2018
(513)436-3703

Easter Sunday

1부: 9:00 Liturgist: Rev. Joo
2부: 11:00

Acolyte ---------- Lina Kim
Prelude ---------- Organist
Call to Worship ---------1 Corinthians 15:20-22 ---------- Liturgist
*Opening Praise ---------- No. 37 ---------- Together
*Responsory ---------- No. 62 ---------- Together
*Gloria Patri ---------- No. 4 ---------- Together
Prayer ---------- Mr. S. B. Moon
Mr. T. G. Moon
The Apostles' Creed ---------- Together
Responsive Song ---------- Choir
*Hymn ---------- No. 159 ---------- Together
Offering ---------- Together
Ushers: Mrs. Schweitzer, Mr. Y. Kim, Mr. C. Cho
*Doxology ---------- No. 1 ---------- Together
Announcement ----------Rev. S.Y. Song
Scripture ---------- Liturgist
John 20:1-18
Anthem ---------- Choir
Sermon ---------- Rev. S. Y. Song

Jesus Christ, the Life

Ceremony of Baptism

Holy Communion

Invitation

Confession ---------- Together

Merciful God, We confess that we have not loved you with our whole heart. We have failed to be an obedient church. We have not done your will, we have rebelled against your love, we have not loved our neighbors, and we have not heard the cry of the needy. Forgive us, we pray. Free us for joyful obedience, through Jesus Christ our Lord. Amen.

Words of Assurance

Hear the good news: Christ died for us while we were yet sinners: that prove God's love toward us. In the name of Jesus Christ, you are forgiven!

Glory to God. Amen.

Exchange of Peace ---------- Together

The Great Thanksgiving ---------- Together

The Lord be with you.

And also with you.

Let us give thanks unto the Lord.

It is meet and right so to do.

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto you, O Lord, Holy Father, almighty, everlasting God.

Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Holy are you, and blessed is your Son Jesus Christ. By the baptism of his suffering, death, and resurrection you gave birth to your church, delivered us from slavery to sin and death, and made with us a new covenant by water and Spirit. On the night in which he gave himself up for us he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat: this is my body which is given for you. Do this in remembrance of me." When the supper was over, he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you: this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me."

Christ has died: Christ is risen: Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, redeemed by his blood. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy church, all honor and glory is yours, almighty Father, now and forever. Amen.

Lord's Prayer ---------- Together
Giving the Bread and Cup
Prayer of Thanksgiving
*Hymn ---------- No. 155 ---------- Together
*Words of Commitment ---------- Together

We did this Holy communion which the Lord did in the night that he was betrayed.

O Lord, we give thanks to you.

Now we are brothers and sisters who have participate in the body and blood of the Lord. Let us keep oneness and remember we are the body of Christ until he will come again.

O Lord, Let us be one in your love.

Go forth into the world. As disciples of Jesus Christ, serve the world and preach the Gospel.

O Lord, be with us to the end of the age.

*Benediction ---------- Rev. S. Y. Song

* Standing

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